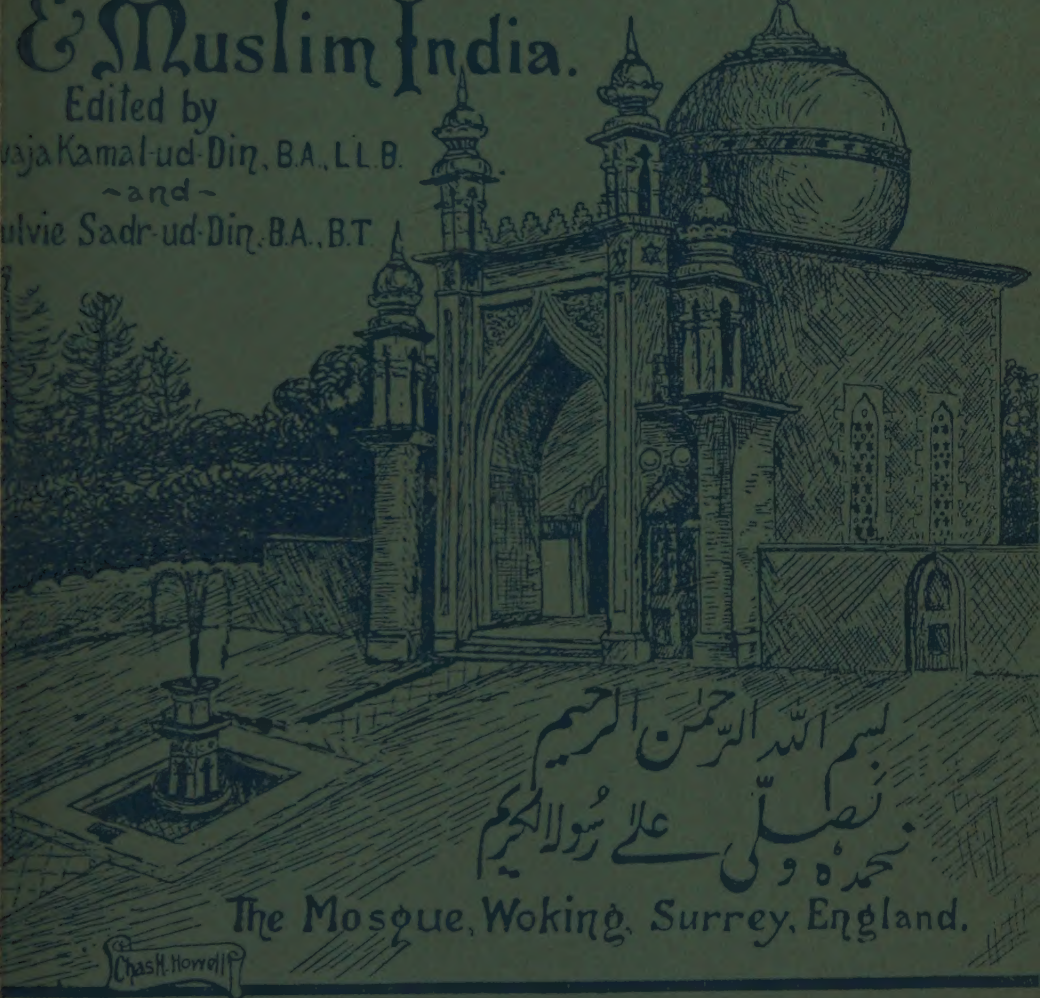


Islamic Review & Muslim India.

Edited by
Kamal-ud-Din, B.A., LL.B.
-and-
Sadr-ud-Din, B.A., B.T.



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اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اصلے سر دست رسالہ
قریباً دو گرا کر دیا ہے۔ آئندہ مکن سے بہت جلد حجم اور بڑے یا رسالہ مہینہ میں
دو بار ہو جائے قیمت سال روان اس وقت بعض سے بحساب پانچ روپیہ وصول
ہو رہی ہے۔ اور میں اُنھیں رسالہ سات روپیہ کر دی ہے۔ اسلئے میں ان احباب
تفہمت میں عرض کرتا ہوں کہ یہ رسالہ تاجرانہ اصول پر نہیں چلایا گیا۔
غرض یہ ہے کہ اسکی قیمت سبھی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے
رسالہ کی اس غرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت بجے یا لاہور
میں پیچیدین نوادین کی غنائت والہ میں یہ امر بھی خدا پر چھوڑتا ہوں۔ یہ رسالے
تو بیکار مافی عرصہ ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چلنے
لگ گیا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے
خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا
از سر نو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن خریداران رسالہ کا سال
سی در سانی مادہ سے شروع ہوا ہے وہ بھی اگر گذشتہ تین سال کا تہہ شکوہ کر حساب
شروع سال سے درست کر دین تو رسالہ سے بہت سا بوجہ بٹکا ہو جاوے گا۔
لیونکہ متفوق احباب علیٰ ان زیادتی کو چاہتے ہیں اور بیان نکالتے نہیں۔
یہی غرض تو یہ ہے کہ حق قدر مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں
جو یہ ایمان نہ بٹائے وہ عند اللہ اپنے آپ کو مایوس نہ کیجے۔

خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

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ISLAMIC REVIEW

AND

MUSLIM INDIA.

VOL. III.]

JANUARY 1915.

[No. 13.]

THE NEW YEAR.

WE wish to send our greetings and the best of wishes to all our readers, particularly to our English and American brothers and sisters who have adopted the religion which is implanted in human nature, and which is, consequently, safe to follow. The very word Islam greets them with peace and safety, which is the literal significance of the word. Indeed, Islam was able to establish peace among the warring tribes of Arabia, who developed into a genuine brotherhood, which is universally admitted to be characterised by entirely democratic principles and practices. Islam is above nationality: A Muslim is charged with earnest and passionate love when he sights another Muslim of any nationality. Some biassed critics, who are accustomed to depict every Islamic institution in the darkest colours, begin to stigmatise such manifestations of a substantial and sterling nature as Pan-Islamism. They unconsciously prove that Islam is invested with that force and charm of uniting peoples of various nationalities. We earnestly wish to further such principles and doctrines as are the sure cause of cementing the ties of universal brotherhood. This is our first and last wish, and we hope in right earnest to accomplish it through Islam, which is identical with peace.

Since last Sunday—*i.e.*, December 20—when a public meeting of the British Muslim Society was addressed by its president,

Saifur-Rahman Sheikh Rahmatullah Farooq Lord Headley, there has taken place another conversion—Elinor Annie Saxby, who adopts Khadeeja as her Muslim name. Last week added three English persons to the Muslim brotherhood, which is growing steadily and gaining in strength.

Our English and American brothers and sisters will be pleased to learn that our revered brother, the Khwaja Kamal-ud-Din, landed safely at Bombay on November 24, after having performed a very successful tour of about three months. Haji Khwaja Kamal-ud-Din visited the holy cities of Mecca and Medina, and realised his cherished wish of performing the pilgrimage. We wish him a very happy sojourn at home.

Saifur-Rahman Sheikh Rahmatullah Farooq Lord Headley and the Maulvie Sadr-ud-Din, of the Mosque, Woking, paid a visit to the Indian wounded soldiers at the Royal Victoria Hospital, Netley, to console them and sympathise with them. It gladdened their hearts and kindled their eyes to see their Indian Maulvie and a Muslim lord, whom they longed to see and whose familiar and sympathetic talk was more than a tonic to them.

In the last Christmas week a wedding was solemnised at the Mosque, Woking, when the Imam married an English lady to an Indian gentleman, who offered a dowry of £1,000 to the bride.

MUHAMMAD VICTORIOUS.

LESSONS FROM MUHAMMAD'S LIFE FOR THOSE WHO CARRY THE PALM OF VICTORY.

MUHAMMAD'S life was full of vicissitudes, which serve to reveal the various phases of the character of that mighty Apostle of God. He is singularly consistent under conditions of affliction and trial, poverty and privation, and under circumstances of dominating power and affluence. His actual life, private as well as public, is always held up for reverential imitation.

At the present time, when people are suffering losses and sustaining reverses, when they make brilliant achievements and capture towns, it will be fitting to mention events associated with the victory gained by Muhammad at Mecca. At the conclusion of a desperate battle, which decided the day in favour of the Muslim hosts, Muhammad had to surmount another formidable obstacle. The victorious hosts demanded summary vengeance, provoked by a volley of arrows, which greeted the

body of men led by Khalid, and which revived the memories of injuries and atrocities inflicted upon the Muslims before they were driven out of Mecca. The indignant warrior, Khalid, who was in command of the freshly galled detachment, dashed into the town on a career of carnage, but was checked by Muhammad, who was alive to the situation, and whose timely commands preserved the city from a general massacre. It was easier for them, perhaps, to subdue the refractory people of Mecca than to gain a complete victory over their own passions, which were animated by a vivid recollection of persecutions of the cruellest nature from which they had suffered. But Muhammad inspired such an unparalleled obedience of a spontaneous character that his words had instant effect in calming the boisterous storm of impending vengeance. Express orders were given to all the generals to exercise forbearance, for it was his earnest desire to win the hearts of the Meccans, rather than subdue them by violence and compel acquiescence in his Faith. The day was just breaking as his camel, named Al-Kaswa, entered the gates of his native city, with Abu Bakr, afterwards Caliph, seated on his right, and Osama following him. The glory of a conqueror, great as the conquest undoubtedly was, could not rival in the swelling heart of the Prophet the ecstasy that resulted from the realisation of the revelations which were prophetic of his safe return, and which had been announced years before. The fulfilment of these words, "He that hath sanctioned the Quran to thee will certainly bring thee to thine home" (Quran XXVIII : 85), revealed in the time of utter helplessness, served to strengthen still more the belief of his adherents, and to create it in the hearts in which love of idols still reigned supreme. The Prophet assumed the humble garb of a pilgrim in preference to the magnificent robes of a mighty lord, and began to repeat the verses which record the prophecy. The glorification of one God was the one object of his life. "Unto God," said he, "belong the hosts of heaven and earth, and God is mighty and wise. Now hath Allah verified unto His Apostle the prophecy wherein He said : Ye shall surely enter the Holy Temple of Mecca in full security."

Without dismounting, Muhammad repaired directly to the Kaaba, the memorial of Abraham and Ishmael, the sacred shrine of worship since the days of the Patriarchs, the scene of his own early devotions, the sanctuary of which the foundation-stone was laid by him on the occasion of its reconstruction. Here he made the seven circuits round the sacred edifice, each time touching with his staff the well-known unhewn black stone, regarding it as a holy relic of Abraham, the great expositor of the Oneness of God. *An unexpected scene ensued here.* The Prophet wished to enter the Kaaba, but Osman ibn Talha, the ancient custodian, locked the door and refused access. Think of the victorious Lord and the resistance offered by an inhabitant of the city that had just fallen. What treatment should be meted

out to such an impudent person? It speaks volumes for the self-control of that mighty Prince, who disregarded the insolent behaviour of the custodian. But Ali could not brook such an affront. He avoided the Prophet's notice and jumped at the custodian's throat. It was a desperate struggle, and an exchange of highly-tempered expressions. Osman could not prove a match for the proverbial strength of Ali, who was able to snatch the key from him by dint of force. When the key was offered to Muhammad and the incident recounted, he politely commanded that it should be delivered back to the custodian: "The key will permanently remain," said the Prophet, "with him and his descendants." The wresting of the key from Osman meant for him the forfeiture of his estate and emoluments. He had given himself over to extreme despondency, when he heard that orders were passed for the restoration to him of the coveted key. Ecstasy dawned upon him, and it revealed to him the heart of Muhammad. He recognised that Muhammad could have imposed capital punishment upon him, and reserved the lucrative key for his own descendants. He gratefully took the key, and not only threw open the door but subsequently embraced the faith of Islam. The house still retains the lucrative charge, which immortalises the forgiveness and beneficence of the victorious Apostle.

THE BRITISH MUSLIM SOCIETY.

PUBLIC MEETING IN THE MOSQUE, WOKING.

A LARGE gathering assembled in the Mosque, Woking, on Sunday, December 20, on the occasion on the first Public Meeting of the British Muslim Society, a gathering which included many distinguished people. The proceedings opened by the reading of a letter from Yehya-en-Nasr Parkinson, F.G.S., M.B.A.S., the Hon. Vice-President of the Society, who was unfortunately unable to be present. It is to be found upon another page.

Then the Right Hon. Lord Headley, B.A., M.I.C.E.I., F.S.E., delivered the Presidential Address, which is printed in full elsewhere in the *Islamic Review*. He was followed by our brother, Prof. H. Mustafa Leon, Ph.D., LL.D., P.S.P., who spoke with intense feeling. He pointed out that he had belonged "to the Faith most excellent" for thirty-one years, and gave us an account of the meeting in Morocco at the table of a Jew, a Muslim, and a Christian (as he was then), where, in a friendly way, they commenced to investigate those points upon which they agreed. One learned brother pointed out that all consented to the belief in the One Supreme Ruler

of the Universe, the Provider of everything, and consented in the revelation made to Adam for the guidance of mankind. Further, they all accepted the Divine mission of Noah. The Professor showed that when the needs of the time demanded a further revelation from Allah, He sent a guide to teach mankind His will. Then Abraham came; and Muslim, Jew and Christian still were in complete accord. Then the great Law was revealed through the Prophet Moses, and each still agreed. Thus far Muslim, Jew, and Christian were in complete harmony; but then came the point of divergence. Yet another revelation was made by Allah through the person of the Prophet Jesus; here the Jew could not travel with the others, but still the Muslim and Christian were in accord; each accepted the Injil, the Gospel of Jesus. Then the Muslim said to Prof. Leon: "You think your creed superior to that of the Jew because you have a later revelation, but Islam is superior to your creed, for we have an imperishable revelation in the Holy Quran given through our Blessed Prophet Muhammad (peace be ever to his soul!)." The Professor pointed out that this is Islam; it is the same creed, the same simple guidance given by Allah to man since the commencement of time, and Islam confirms the earlier revelations, and Muhammad brought everything to perfection, and he was the "Seal of the Prophets," as the Holy Quran is the final Word of Allah. He recounted when a man came to our Holy Prophet and said that he was an unlettered, an uneducated man, and he desired to know one thing about Islam which he could follow, and he promised to try his utmost to do so. Our Holy Prophet replied, "Do no evil." The man departed, and in a year's time returned and said to Muhammad, "It was hard, very hard, but I managed to act up to your words, I have done no evil, tell me more." Then Muhammad replied, "Speak no evil," and again the man departed. He returned after another year had elapsed and said, "It was a harder task, but I have succeeded; I have spoken no evil, tell me more." Then Muhammad said to him, "Think no evil," and the man again left the place. He came to the Prophet at the end of another year and said, "The task was the hardest of all, but I have accomplished it; I have thought no evil, tell me more." The Holy Prophet replied with a smile, "There is no more, thou art a Muslim." The Professor asked those present if this was not a creed to be proud of, a creed that taught us to "Do no evil, speak no evil, think no evil," and was it not a creed to teach in the West? He urged those present who had not accepted Islam, but who by their presence showed their sympathy with the movement, to study Islam for themselves, and to remember that Islam was the fulfilment and final completion of those revealed religions, Judaism and Christianity, which preceded the final revelation made to man from Allah by our Holy Prophet Muhammad.

The next speaker was our brother, Captain Abdur Rahman

Stanley Musgrave, who wore uniform. He proposed a vote of thanks to the President, Lord Headley, and said that he had been a nominal follower of the Church of England, and on reading a copy of Samuel Laing's book, "A Modern Zoroastrian," he began seriously to consider his own beliefs. He placed himself in the hands of good teachers, and the rev. father of the Holy Catholic Church said to him, "You will never make a Catholic, you want to know too much." Captain Musgrave pointed out that he could progress up to a certain point and then he was required to probe no further, but to "believe." He again studied the teachings of the Anglican Church, and felt that he was not a Churchman. He went to the Congregationalists and the other sects, studying seriously their tenets, but with no satisfaction. He then read a book on "Islam," by Major Leonard, and came to study it deeply. He had served in South Africa, India and Egypt, and he placed these writings side by side with his own personal knowledge of Muslims in the East. He found that the simplicity, the lack of dogma, the high plane of spiritual thought which Islam promulgated found an echo in his own thoughts—that he was a Muslim. He appealed to those present to investigate Islam, to study the life of Muhammad, and to think seriously for themselves about religious matters which are so vital to our prosperity. He was very happy to be present and wished to propose a vote of thanks to their President, Lord Headley.

He was followed by a Woking Muslim, our brother Ahmed Welch, M.B.M.S., who seconded the vote of thanks. He pointed out that Islam was cosmopolitan, and that all were brethren who embraced its teachings. He remarked how happy we were to have with us our brothers Lord Headley, Prof. Leon, Captain Musgrave and others, and paid a tribute to Khwaja Kamal-ud-Din, whose efforts had made this movement possible. He had laboured, and the present gathering was a visible sign of the success of his efforts. He hoped a great future for the British Muslim Society, which would bring more closely together all those British Muslims, who, though separated by distance, were yet one fraternity. He was followed by Maulvi Sadr-ud-Din, B.A., B.T., the Imam of the Woking Mosque, who supported the vote of thanks to the President. He pointed out the democratic spirit of Islam, where all men meet as brothers, whether of high rank or simple men, white or coloured, all Muslims from whatever part of the world they came. This spirit of brotherhood made us sympathise with the Turks, who are Muslims. Whether Indian or Turk, yet this bond of brotherhood made us feel for them. He said that it was a matter for great regret that Muslim was pitted against Muslim; but Islam also teaches us loyalty, and so we must serve his Majesty the King, whose subjects we are. He agreed with Lord Headley that the essentials of Islam were the necessary factors, and recounted how Muhammad (on whom be peace!), when sending forth

Mu'az as the Governor to the Province of Yemen, told him to preach first of all the Unity of God, not mentioning the name of Muhammad even, then, when the people had firmly grasped this central belief, to teach them the prayers and the other beliefs of Islam. He said that many people of enlightenment had embraced Islam after a careful study of its teachings, and the community in the West was increasing daily. The misrepresentations were being exposed, and the truth of Islam reached many hearts. Many people were really Muslim although they themselves were ignorant of Islam. He was happy to inform them that last week three people embraced Islam, thus swelling the already large number of British Muslims, and that only that very morning in the presence of Prof. Leon, Captain Musgrave, Muhammad Woodward, Khalid Sheldrake, and Mr. Perkins of London, a gentleman had made a declaration of faith in Islam, and the name Yahia was given to him.

During this day the full force of Islamic Brotherhood was brought home to all. In the daily prayers Lord Headley, Prof. Leon, Captain Musgrave, Muhammad Woodward joined with the rest of the community, following Maulvi Sadr-ud-Din in the prostrations. Those who take exception to the Islamic prayer should have been present and seen the complete accord of East and West in the fold of Islam. At the table, in conversation, there was no rank, whether that of private or captain, peer or commoner, professor or student, rich or poor, but all were on terms of equality, fraternising with true Islamic feeling. Here was an object-lesson for the people in the West. Islam has succeeded in abolishing all those invidious caste distinctions which form a barrier between man and man, and whilst others preach brotherhood, we in Islam practise it in our daily life. In Islam the brotherhood of man is an actual reality. It was a happy day, and one felt that this inaugural meeting of the Society boded well for its future.

Lord Headley rose, thanking those present, and concluded the proceedings with prayers, in which he prayed for the successful guidance of his Majesty the Sultan of Egypt, for the spiritual sustenance of all Muslims, and for the proper guidance of mankind so that this terrible war should cease and mankind again be dwelling in amity.

KHALID SHELDRAKE, M.S.P.
(Hon. Secretary).

Byres Road, Kilwinning, December 17, 1914.

Glad to hear that the meeting of the British Muslim Society will be held on Sunday first, and regret that I cannot be with you on the auspicious occasion. Islam has now gained a secure footing in Britain, thanks principally to the energy and self-sacrifice of our brother Kamal-ud-Din and a few pioneers, who laboured hard for the same end some years previously. His generous action was the deciding factor; it

gave us a periodical to expound our views in, and to draw the aims and ideals we held to the attention of others; while his personal power acted as a cementing-link between us and the brethren in the East. The tree of Islam is flourishing in Britain; it has borne fruit, and the British Muslim Society is the first offerings of its activity. May it flourish more abundantly in the future. Such a society was badly wanted—urgently needed to fulfil in reality the command of the Prophet on the hill without Mecca after the fall of the city; the command that all Muslims should be brothers. The Society will, I trust, keep us in touch with each, though separated by miles of land; bind us together into one great brotherhood; help us along the Islamic pathway; and strengthen each and all of us to play our part in the battle of life and the defence and exposition of those eternal principles of human conduct and Islamic religion and doctrine for which we are fighting. It will, I hope, also serve to keep us in touch with the other parts of our world-wide brotherhood. Union is strength. May it be a uniting link not only between every British Muslim but between us and the Muslims everywhere, consolidating and binding the whole into one unbroken and unbreakable chain, stretching through the Orient and Occident, Africa, and the South and North American States. We have now planted the banner of Islam in the heart of the British Empire, its silken folds are fluttering on the breeze, good and noble men and true and gentle women are rallying beneath it. Let us keep it flying on the winds unstained, untarnished, as spotless as when it was first unfurled on Arabia's burning sands over fourteen hundreds years ago. We are *all* privileged to do so—privileged to be among the first of our race to defend the principles for which it stands, to fight for truth against calumny and misrepresentation, and to declare undaunted the faith that is in us and of us. Our heritage is a glorious one; be it ours to maintain it unsullied, and to hand it on undimmed to those who may follow after us, leaving to the generations yet to be an example of which they may be proud, and which will enable them to tread more securely the paths of justice and truth, and help them to climb to higher heights than we shall ever climb and limn ideals we never saw or dreamt of. "Fear not, the future shall be better for thee than the past." Be earnest, be honest in your endeavours in the cause you have pledged yourselves thereto. Work, for by work only can the aim be realised and the duty accomplished. Strong of heart and steady of hand, and faithful in all your dealings, even as he was, whom the Arabs of the desert called Al-Amin, and victory will crown your efforts. On for Islam!—Yala-al-Islam! let that be your war cry, that your watchword, and ye shall prevail. May Allah be with you all!

As-Salam Aliekoum,

YEHYA-EN-NASR PARKINSON.

A NEW PRAYER.

O GOD, we pray for Thy Almighty protection and assistance in our present struggle for freedom and honour.

May we continue to tread with confidence the difficult and thorny path—directed by Thee alone—and may we endeavour to learn the lesson Thou hast set before us with humility and

patience, and with the full assurance that Thy All-Merciful care will ultimately guide our feet into the way of peace.

Following in the footsteps of Thy Holy Prophets, may we endeavour to forgive our cruel enemies, but, mindful of the teachings and example of the Holy Prophet Muhammad, may we be firm in the suppression of all that is unjust, unmanly, and cruel.

We also pray that Thou will direct and govern the heart of the newly-appointed Ruler of Egypt and strengthen him in all Islamic virtues.

AMEN.

BRITISH MUSLIM SOCIETY.

* PRESIDENT'S ADDRESS.

IN the course of my remarks, which may be regarded as a short inaugural address, I shall endeavour to put before you what I conceive to be the main objects of this Society, now in its earliest infancy ; and I shall also indicate certain lines we may hope to follow whilst spreading the blessed truths of Islam throughout the country.

I need not tell you that I am a Muslim by conviction : the grandeur, simplicity, absence of sacerdotalism and freedom from dogmas would alone have been sufficient to draw me to the Faith, but there are other weightier and more compelling reasons—connected with repeated manifestations which I cannot attempt to explain here—which have made me a humble and, as yet, unworthy follower of the Holy Prophet (God's blessings on his memory!), and have given me happiness in misery and strength when the forces of evil seemed about to overwhelm me. I speak also as one who has *never* believed in the baptisms and creeds of the Christian religion being *necessary* to salvation ; so that I cannot be said to have deserted a faith I never had any faith in.

It seems to me that our first object should be to show all those we come in contact with that our religion is not exactly antagonistic or hostile to what is now called Christianity ; it is rather a religion possessing 600 years of additional enlightenment, but based, like Christianity, on duty to God and our neighbour. No broad-minded and enlightened Christian minister—and there are many such—will object to discussing difficult points with us, and, if no result is arrived at, there need be no ill-feeling between men who are fair-minded and anxious to do their best for the human race. Then again there are in the present day thousands of men and women who are at heart Muslims, but who do not like to openly acknowledge the fact

* Saifur-Rahman Sheikh Rahmatullah Farooq Lord Headley.

for fear of adverse criticism. All those who, like myself, do not find it possible to subscribe to the dogmatic teachings of the various Christian sects will find no difficulty in embracing the simple faith which concentrates every thought and wish on complete submission to God and God alone. Then there are many who, finding it impossible to agree with any religion placed before them up to now, have practically become atheists. I think that to these—seeing that happiness without some belief in Divine assistance and a future state is almost impossible—Islam will appeal with great force because their intelligence will be arrested, and, through their intelligence, inquiries respecting the loftier aspirations of the soul will possibly result.

To secure attention and a fair hearing is all the Muslims want; and I feel certain that if the people of England fully grasped what Islam really means, *common sense* and the natural desire we all possess to have appeals made to our reasoning side as well as to our emotions would help to do away with the unfortunate misunderstandings which at present exist. Europeans very commonly look upon Mahomedanism as barbarism, but when they have learnt all that Mahomad did to mitigate the savagery and barbarism he met with in Arabia and elsewhere they will not be slow to put aside their present opinions. Sad and shameful it is to observe that so many Christian missionaries have spared no pains to misrepresent the Muslim's faith. It is greatly to their discredit, though, according to their lights, they may mean well; but it has often occurred to me that if they would talk a little less about "salvation" and pay a little more attention to "telling the truth," they would meet with more favour, and be much more respected. We should, I think, bring this to the notice of all our friends who are being misled as to matters of fact; and we should also point out that Islam is a religion of such grandeur that it makes no bid for temporal power. As I have said elsewhere: "Every true follower of the Holy Prophet looks to a reward which is as far above mere mundane advantages as the light of the sun is above that of the *ignis fatuus*. There are no popes, no bishops, and no ministers requiring large endowments and emoluments, for God Himself is the Head of this Church of the Spirit. . . . Much of the religion of the West is the outcome of the superstitions of mediæval times—a relic, indeed, of the Dark Ages, and not much in sympathy with the teachings of Moses or Christ." This cannot be said of Mahomedanism, which comes to us in its pristine simplicity and purity—its very simplicity tending to show that it cannot have been much tampered with since the days of the Holy Prophet.

Having endeavoured to show, by means of these and other arguments, that Islam stands on a solid foundation, and is a religion appealing strongly to the intellect, as well as to the natural sentiments engrafted in human nature, we should, I think, give most careful attention to the very difficult and

delicate task of showing that a universal adoption of the Faith by Western nations is *possible* without seriously interfering with the manners and customs of the West or the spirit of the teachings we find in the Quran. There is so much adaptability in Islam that we may hope to surmount any difficulties which may arise.

Most of the conditions of life in the East and West are very different, and the habits and customs of thirteen hundred years ago were not the present-day's habits and customs either in the East or West, but the grand and fundamental principles laid down over and over again by the Holy Prophet are as correct and applicable to-day as they were in his day. Light and darkness, as well as right and wrong, were apparent thousands of years ago; they exist to-day, and will probably be in evidence to the end of time—nothing changes them. We must therefore draw a distinction as follows: When we are told that absolute belief in and submission to God and beneficence to our fellow creatures are necessary to our salvation, we are not asked to subscribe to any dogmatic teaching, and we have no difficulty in recognising Islam, and there is nothing an intelligent Westerner can well take exception to; but if an attempt is made to insist on the rigid observance of certain ceremonies and forms intended for certain people thirteen hundred years ago, in different climate and different conditions, and it is insisted that these forms are *vitaly important*, we shall find it very hard indeed to make much headway, and we shall, moreover, lay ourselves open to the accusation of doing exactly what we find fault with the Christians for doing—*i.e.*, making Baptism, belief in the Divinity of Christ and the Sacraments, *necessary* to salvation. The strongest and most convincing argument we can bring forward to support our claims and win Western sympathy is that *no idea of atheism or idolatry can possibly exist in the mind of the true believer*; and this fact should go far to mark Islam as the great Religion of the Future. We observe in Christianity a lack of cohesion and uniformity, but in Islam we find all that should satisfy the created in the desire to be at one with and to return to the Creator, the ever-present and omnipotent Protector of all creatures.

In advancing our arguments we should, I think, point out that many religions obscure the view of heaven by introducing dogmas which are so often traceable to priestcraft. The Muslim feels that wherever he is Allah, the All-Seeing and All-powerful God, is approachable by him individually: "The key to heaven is always there, and can be turned by the humblest or most miserable human being without any help from prophet, priest, or king. It is like the blessed air we breathe, free to all God's creatures, and those who try to make mankind think otherwise are probably guided by interested motives."

I now come to the consideration of a point which must not be overlooked. As first President of the Society, I think I shall

be voicing the opinions of all those interested if I say that we must not enter into the field of politics, for if we do so we shall be certain to come to grief, either through internal dissensions or through collision with some outside authority. In the present war we have seen how party considerations have been entirely set on one side for the sake of the safeguarding of the Nation, and in our own case we must realise that to succeed we must not allow any political considerations to in any way interfere with the propagation of Islam. In order to explain more clearly and give an instance of an escape from such trouble, I may mention that over a year ago I was asked to accept the vice-presidency of an association which favoured a particular Moslem country, and shortly after—or about the same time—I was requested to join another society also in strong sympathy with the same country. Now, whatever my sympathies may have been at that time, I felt strongly that by joining either of those societies I should have identified myself irrevocably with one particular country which might not always be in complete harmony with other countries of the same religion. I refer, of course, to Turkey. It is a most lamentable fact that Turkey has been for a long time past giving a too willing ear to the advice of an unscrupulous so-called Christian country. We now see how greatly this is likely to damage Turkey as a Power in Europe, and Asia too: and we feel deeply for our Muslim brethren who are under the rule of his Majesty the Sultan, but have no sympathy whatever with the ill-judged Young Turk movement, or with German machinations. Though the English Prayer Book in one of the Collects alludes to "Jews, Turks, Infidels and Heretics," thereby giving the ignorant to understand that all Mahomedans are "Turks," we know better, and are aware of the millions of Muslims in India and elsewhere who own allegiance to the British Empire, and who will not be led astray by crafty attempts made out that this war is in any sense a religious war. It is deeply to be regretted that Muslims should have to be opposed to Muslims, but it cannot be helped. So that by declining the honour of joining these Turkish societies I am now perfectly free—had I joined my position would have now become very anomalous, for I should have been a member of two Turkish societies whilst Turkey is at war with my country, and resignation would have then become necessary and would have led to unpleasant remarks. Let us therefore refrain from taking any part in political discussions and controversies, and confine ourselves to spreading to the best of our ability that Muslim Faith which we all pray will ultimately banish atheism and idolatry from all lands.

There is one Eastern custom which has often been pushed to the front and used as a sort of bugbear to frighten women. I refer to polygamy. As a matter of fact, very few Mahomedans have more than one wife, and no one in this country need be in the least alarmed lest the introduction of

Islam as a recognised religion should alter the laws of a Western nation. It is not my intention to go into the question of whether polygamy might or might not be beneficial in certain instances, though it would be easy enough to show that its establishment might give rise to an enormous amount of extra trouble and annoyance in this country.

Polygamy, practised in the East from the earliest times, is pointed to by over-zealous, but unscrupulous, traducers as a "Mahomedan institution." As we know, and as the Christian missionaries also know, it is nothing of the kind. Muhammad broke up the idols, abolished infanticide, and effected innumerable improvements in the midst of heathenish surroundings in a country sunk in all the darkness of pagan idolatry, and, *amongst his good works, he placed restrictions on existing polygamy by limiting the number of wives a man might have.* I think we should lose no opportunity of pointing out that by regulating the marriage customs which then existed the Holy Prophet was paving the way to higher ideals respecting morality. It was not to be expected that an Eastern custom of the most ancient date could be abolished all at once, but a great improvement was effected.

In this respect the Quran takes a decided step in advance of both the Old and New Testaments, in neither of which, so far as I can remember, is there any limit placed to the number of wives a man may have except in the case of a bishop, who is expected to be "the husband of one wife."

Respecting the temperance question, when we consider that most of the crime and trouble in civilised countries of the world can be traced directly or indirectly to the abuse of alcoholic stimulants, we should indeed welcome the advent of a creed which enjoins temperance and abstinence from intoxicants. Only look at the Drink Bill of England and other European countries, and consider what millions are annually expended on drink alone, and take note of the poor return which we have to show for the heavy outlay! We could *live* without the stimulants: our health would possibly be better, we should have more in hand for necessities, and—greatest boon of all—we should be much more free from crime. The strict Muslim will not touch intoxicating drinks, and thus sets an example of total abstinence which should commend itself to the temperance party in this country. Drinking in moderation is the custom of the country, and it is too much to expect any sudden change; but the bulk of the people will always be ready to recognise with favour—even if they do not entirely follow—any pure religion which promotes sobriety and prevents waste. It will, however, be injudicious in the extreme to lay down too many hard and fast rules at starting. If we attempt to insist on the strict observance of minor points we shall, as I have already pointed out, lay ourselves open to the charges we make against our Christian brethren, who insist that certain ceremo-

nials and beliefs in dogmas are *necessary* to salvation. For example: It is quite impossible for the busy city man to pray Muslim fashion five times a day at the appointed times: the opportunities for prostration and conventional devotion cannot be found, but the man himself may be none the less a true follower of the Holy Prophet. He probably sends up the silent prayer that the Holy Spirit of Allah may *in all things direct and rule his heart*; and surely this will be accepted Above, even though he has not had the opportunity of humbly placing his forehead on the ground? There are many things in this world which are highly *desirable* but not *essential*. It is desirable to wash before and after meals, but it is not always possible, as our brethren at the front must often find out, and is not absolutely necessary. The only *essential* is the food itself. I firmly believe that the grand truths of Islam will appeal to vast numbers of men and women who are craving for the food of a real religion—with a living God as their guide—and whose intelligence has for too long trifled with the unrealities of shifting and unstable dogmas.

To come back to the drink question: what we really want is self control. We cannot greatly respect that man who, fearing he may be tempted to do something rather pleasant and rather wicked, shuts himself off from the world as a hermit or takes his own life. I think I prefer the character which faces the temptation and goes through life possibly stumbling often and falling into innumerable pitfalls, but ever rising to the occasion, and, though acknowledging *reverses*, refuses to accept *defeat*. Of course, the sufferings of a well-intentioned individual who thoughtfully and mournfully reviews his egregious follies and blunders must often be very intense, but he has the one great comfort of knowing that he can warn others; his experiences entitle him to a hearing, and that very "little bit of hell" he has gone through in his struggles with the evil one may be the means of saving thousands of his fellow-creatures from making similar mistakes. This must not be taken as a suggestion that a man should commit follies in order to be able to warn others—far from it; what I wish to impress upon you is that it is a sign of feebleness to avoid fighting the good fight. It is better to join in the battle, even at the risk of being knocked out, because if you emerge you are likely to be a better and more reliable soldier—deep though your scars may be—provided always that you have never for one moment wavered in your complete trust in God and belief in the Divine protection and support. The wanderings from the straight path may have been frequent, but the devil's influence has never been nearly so strong as God's love in the heart; every return has been met more than half way by the All-Merciful Protector, and only those who have experienced the forgiveness can appreciate the delights of such victory. I think you will admit that the spirit which enables a man to fight a series of battles against the

devil's emissaries, and retain his unswerving confidence in God throughout, is more to be desired and respected than that guarded and cautious hesitancy which, after making full inquiries as to the risks, &c., decides to take refuge in flight or inaction. It is surely better to be an active hero with some failings, than a passive nonentity with no ambition beyond securing absolute safety for himself.

There are many who will not agree with me, and there is one argument which is often used with reference to the drink question which is certainly a strong one; it is this: Human nature is weak and easily led astray, and so much damage is frequently done, *not only to the individual, but to many others as well*, that this particular temptation should be removed altogether. The Islamic influence would be directed towards lessening the dangers of alcoholic stimulants, and it should thus at the outset be sure of a large and influential support throughout the country. Aiming, as it does, at the betterment of the human race, Islam will succeed in the end, though the progress may seem to us to be slow. We should, I think, direct our efforts towards establishing the fundamental principles on a firm basis, and then trust to the beauty and simplicity of the revealed religion to attract our countrymen and women to its minor advantages later on.

Broadly speaking, we shall spread Islamic teachings most effectively by presenting the great religion *as it is*, rather than by finding fault with other religions—in all of which there is much good—*as they are*. To quote once more: "My chief object is not so much to attack any particular branch of the Christian religion as to point out the beauty and simplicity of the Muslim faith, which appears to be free from the objections so apparent in many other religions. Granting, for the sake of argument, that Islam is free from sacerdotalism, with its attendant dogmas and greed for power, we must concede that the government of a nation might go on more smoothly if such a peaceful religion were adopted. . . . It is, indeed, a much-to-be deplored fact that 'religion' has been responsible for more bitterness, cruelty and shedding of blood than any other cause we know of. Is it possible, then, that a religion can be found which can ever bring all mankind to be unanimous in the simple worship of our God, Who is above all and before all? Imagine for a moment if every one in the British Empire became a true Mahomedan in heart and spirit—an Utopian idea indeed! Government would be much easier, because men would be actuated by true religion, and there would be no Church parties to consider, no dissenters to conciliate, and no heavy bills to pay the tolls on the path to heaven. There is some simplicity in religion as taught by Moses, Christ and Muhammad, but the confusion which has been brought about by others who have tried to improve on God's Holy Revelations is inextricable and hopelessly bewildering to the single-minded and earnest inquirer for truth. One

form of religion incited the Crusades, in which our ancestors sacrificed tens of thousands of human lives—for what? An unseemly quarrel over a sepulchre, in which it is believed Christ's body laid for a short time. Was it worth while? Another form of religion taught us to burn alive and otherwise torture those who did not agree with us on quite minor points of religion. Was it worth while? Another very common form is that of those whose intolerance is so great that they consign all their fellow-creatures to everlasting perdition if they will not swallow certain dogmatic ideas. Is it worth while? Is it desirable to show a want of charity which must be hateful to the God of Mercy, and which either Christ or Muhammad would condemn in no measured terms? General Gordon said he did not see the sect of Pharisees among the Mussulmans, who never assume, as our Pharisees do, that A and B are doomed to be burned; and you never see the unamiable features which are shown by our Pharisees."

The dreadful war now being waged over the whole of the old world is not a "religious war" in the accepted sense of the term, though we believe we are engaged in a righteous contest against oppression and injustice. It is a war into which we have been forced, much as Muhammad was forced into wars to protect himself and his followers; and it is at least gratifying to observe the complete agreement between Muslims, Hindus, and Christians in the gigantic struggle of right against might, justice against injustice, light against darkness.

Now as to the lines on which we should proceed to work: We have certain channels for conveying information always open to our use—the Press, public meetings, and dissemination of literature, such as the *Islamic Review* or leaflets, exposing misrepresentation, &c., &c. We should arrange meetings in different parts of the country, and each member of the Society should endeavour to secure the attendance of his friends and acquaintances.

As your President, I feel I must strongly recommend a policy of advancing the *essentials* of our religion before touching on minor matters of detail. We want to enable people to see for themselves the beauty and simplicity of Islam—matters of form and ceremony which are not of vital importance should be left for future consideration.

I need hardly say, in conclusion, that we shall endeavour to work harmoniously with the other Muslim societies or institutions already in existence, and shall welcome their aid and advice should we require it.

A LETTER.

To the Editor of "*Islamic Review & Muslim India*."

SIR,—Through the kindness of a Muslim friend I have been lately a constant reader of popular books on Islam, among which I should like to mention the admirable works of Syed Ameer Ali, whose pamphlet on the legal rights of women in Islam is of special value to me. Among other notable publications which have greatly inspired me are Halil Halid's "*The Crescent versus the Cross*," also Leeder's "*Veiled Mysteries of Egypt and the Religion of Islam*," and Carlyle's "*The Hero as a Prophet*."

The net result of my careful study is to have an immense admiration for Mohamamad, the great Prophet and Reformer, and for his democratic religion, which I now feel it a great satisfaction and happiness to me to embrace.

Though I quite admit that reformed Christianity is a great religion, yet I cannot possibly ignore that Islam does not only teach the best principles of Christianity, but has also without any doubt an overwhelming advantage over Christianity in the sense of its philosophical and spiritual ideals and in the rules which it lays down for a sounder social system.

I thought of bringing this to your notice, as it may possibly be of some interest to you and to the readers of your valuable *Review*.

I beg to sign myself in a Musalman name.—Yours truly,

AMINA

[(Miss) A. BAMFORD].

Kew Road, Richmond, S.W., December 10, 1914.

A LETTER

Addressed to our esteemed brother KHALID SHELDRAKE.

Sycamore House, Worrall, near Sheffield,
December 16, 1914.

DEAR BROTHER,—I have been very remiss in neglecting to write you earlier. Let me thank you for continuing to send on the *Islamic Review*, which is always welcome and which I have lent round to several friends who seem interested in the larger aspects of universal religion. The views and opinions of the *Review* are so eclectic and broad that it seems like a breezy morning blowing away the mists of tiny creeds and miserable dogmas.

Now concerning myself. Let me be perfectly frank—I know you would prefer it so.

My religious life has been one of slow development—from the narrow training of an exclusive Christian sect (Baptist) to a study of comparative religion. For some years I was in doubt as to whether there was a sound basis for religion at all, but an investigation of the phenomena of modern spiritualism brought the evidence for a life hereafter, even whilst it overturned the concepts born of my religious training. I then studied Brahminism and Buddhism, and was in-

terested in the astronomical and other bases from which the ancient religions of Egypt and Greece arose. The life and teachings of Confucius also interested me intensely, and all these studies led me to think that there is a solid groundwork for an universal religion which shall include the Worship and Reverence of an All-wise and All-merciful Deity, and service to humanity as joint-brothers of a God-created race.

I am still attached to the Spiritualistic body, and, in fact, sit on its National Council; but my study of Islam—especially through the *Review* and the Quran, of which I have an English translation, *though I fear a poor one*—has shown me so much in common between myself and the adherents of Islam that in my platform advocacy of spiritualism, which is rather considerable, I frequently advocate the principles of Islam, or find myself comparing it with Christianity (of the conventional type), to the latter's disadvantage.

How far I am Islam I do not quite know; but clearness will come, I know, by the mercy of Allah. For instance, on page 530 of the current issue of *Islamic Review*, the Editor asks "What is Islam?" In carefully reading the answer which follows, I find *I am in complete agreement* with all therein expressed.

It may be true that I should express some few of the statements in a different form of words; but I can, nevertheless, say "Amen" to the whole paragraph and accept it as my conviction.

My religious concept also includes the view that Allah uses man—His creatures—to outwork His will; that *we* are privileged to be the servants of the *One*, even as were Abraham, Isaac, and Jacob, Moses Jesus, and Muhammad, though, of course to a lesser degree, yet to the degree which Allah in His mercy calls us. And, further, that this privilege will not cease with death (to use a conventional term), but that in the hereafter it will still be ours to express our worship of Allah in our service to His creatures. So, brother, you see where I am, and if you can help me I shall be your thankful debtor.

I would like to be present at the Mosque on Sunday next to hear Lord Headley, but financial considerations make it impossible. I am a poor man in this world's goods, yet rich in happiness and friends. It may not be always so however, and as it may be granted to me I will, as ever, try to help everything that makes for a clearer understanding of the Divine will and a truer appreciation of duty to Allah and His creatures.

My best wishes for the success of the British Muslim Society. I will do my best to interest suitable persons.

Even in this horrible war the mercy of Allah is outworking itself, for men of all colours and creeds are standing shoulder to shoulder to-day. Allah be praised! The barriers between men are breaking down, and the colour-bar has been the greatest. Soon I pray it may be banished, and men shall then reflect the truth for which Islam stands—*i.e.*, Unity.

With many thanks and kindly greetings. Peace be with you and the blessing of Allah!—Fraternally thine,

ERNEST W. OATEN.

INDIA AFTER THE WAR.

By E. AGNES R. HAIGH.

THE generosity of Indian Princes and peoples in offering their services on the European battlefields and contributing royally towards the prosecution of a European war came as somewhat of a surprise to the British nation. That India, throughout her whole extent, should show herself loyal was never doubted : that she would lend herself with a certain recklessness of enthusiasm and a total disregard of personal advantage to the furtherance of England's interests carried with it implications of a feeling which had not been recognised or even suspected. The results of the co-operation of Indian with British and Colonial troops in the field is bound to have its effect for good within the Empire : it is bound, also, to bring to the fore many grave issues, the settlement of which might otherwise have been retarded. But, before all, we count with confidence upon that closer fellowship, that franker understanding which comradeship in time of stress must bring about, more especially when that comradeship is founded upon feelings so spontaneous and human as loyalty and gratitude. The occasion is unique, and, speaking for the moment exclusively from the English point of view, carries with it, like all the good gifts of Heaven, the responsibility of worthy acceptance. If India's "splendid response" and "wonderful wave of enthusiasm" have, to such an extent, astonished the country, does this not indicate the duty of discovering wherein the popular estimate was at fault? The trivial view is bound to find expression, even at times of the truest solemnity, so we must not be surprised if, now and again, we hear it said, "Here is a well-earned tribute to the justice of British rule in India": but the trivial view is not bound to find general acceptance. Fair-minded men will instinctively resent an explanation which does little credit to the quality of emotion aroused by the event. The plain fact is that India, by her action, has placed the Imperial Government under a heavy debt of obligation ; not in any spirit of deep-seated calculation, but with a courtesy and chivalry which can only be recognised by a response in the like terms. In order to understand the situation and its needs we must ask ourselves two questions: "What are the motives, conscious or unconscious, which promoted India's outburst of generosity?" and "What is the debt of honour to which England is pledged by her acceptance of India's aid?"

The first question might, in its literal sense, be answered briefly, but its larger implications demand a much more detailed consideration. What, in truth, is India fighting for? Clearly not for any reasons connected with the rights or wrongs of the war, however her sympathies may be affected. European dis-

agreements do not touch India, except indirectly, and the creed of militarism, to which the Allies are opposed, would not in itself so gravely scandalise the fighting races of India as to prompt them to take up arms in a Holy Crusade. Add to this that Indians have no grievance of their own against Germany, a country which, like France and England, has treated them with kindness and regard, and whose scholars, moreover, have shown quite as much appreciation of ancient Indian culture as any others in Europe. Again, admitting that British rule in India aims at being just and equitable, and that British administrators succeed, in proportion to their ability and understanding, in discharging their duties fairly and conscientiously, there is still much in the relation between government and people that needs readjustment. "Unrest" is not the equivalent of disloyalty, and the wisest of British statesmen are not less concerned with the legitimate problems of nationalist claims than are the nationalist representatives themselves. Beyond this there has been, by custom, if not of necessity, so little social intercourse between the British official classes and the Indian people that the suggestion of a strong personal devotion inspiring India's proffer of help—rather, let us say, imperative demand to help—cannot be accepted by anyone who is acquainted with the conditions of life in India. What other motive remains? Policy? Yes—if one may use the word to describe that instinctive sense which governs a man's actions, even where no conscious thought is involved, in the most vital issues of life. Such a "policy" has inspired India at the present crisis, uniting in a common impulse communities and associations, religious, political and social, of all classes and creeds, individuals of high standing, rulers of native states, extremist leaders, and even the handful of seditionists whose notoriety has usurped an amount of attention so much out of proportion to its importance. India has but one object—that is, to show her loyalty, and to prove what that loyalty is worth. The comment of the Secretary of State for India on Lord Kitchener's announcement gives the truth of the matter in a very few words: "It has been deeply impressed upon us that the wave of wonderful enthusiasm and loyalty which is passing over that country is, to a great extent, based upon the desire of the Indian people that Indian soldiers should stand side by side with their comrades of the British Army. . . ." A phrase used by Sir Gangadhar Chitnavis in the Viceroy's Legislative Council makes the exact meaning of that loyalty still more clear when he speaks of Indians' "joy at the opportunity which had been given to prove their claim to be regarded as worthy members of the noble fellowship of the Empire." Indian loyalty has indeed been vindicated beyond any manner of doubt. The tone of enthusiasm is not to be mistaken: the figures speak for themselves. Through the Indian Government England is receiving 70,000 men of all arms, fully equipped. Very numerous are the private offers, made by

independent chiefs, of personal service, troops, and aid of every kind, and contributions of money by subscription or private donation have made a substantial difference to England's financial position in the war. Most significant of all is the insistent claim of India to bear the whole cost of her own expeditionary force—an offer happily accepted by the British Government, although its acceptance meant the setting aside of a provision of the India Act of 1858. The numbers of the Indian expeditionary force are far in excess of those supplied by any of the Colonies (*relatively* less than those of Australia, only because Government has purposely restricted the size of the Indian Army), and India is the only one of the Overseas Possessions which is making any direct contribution of money. India has, in fact, taxed her utmost resources with a zeal which shows how vital to her is the issue at stake, in the effort to prove her point to demonstration.

Now, why did Indians feel the need of proclaiming their loyalty, of vindicating their status, by arguments so conclusive—the most lavish of material contributions and the voluntary hazarding of life upon a distant battlefield? Because they felt that either loyalty or status was called into question? Let us examine the facts. Queen Victoria, in the Royal Proclamation made after the Mutiny, expressly stated that her Indian subjects were to be held in equal regard with all other of her subjects throughout the Empire. The same proclamation was repeated by King Edward on his accession, and again, only recently, by King George. Has this principle been literally upheld in practice? Without the slightest wish to disparage existing institutions, or to question the integrity of motive of responsible statesmen, one is compelled to admit that it has not. To take an example: The Government of India, for reasons which it considered no doubt adequate, has chosen to disarm the people. India is the only part of the Overseas Empire in which citizens are not allowed to have any military training or to take measures for their own protection. In Australia, Canada, New Zealand, South Africa, the people may practise rifle shooting, form defence corps, and so on, but in India even the most scrupulously law-abiding citizen comes under the provisions of a stringent Arms Act, unless he is exempted as a European, a title-holder, an official, or by name as an individual exception. The scope of the Indian Arms Act is so wide that it embraces every sort of weapon, including rusty old swords of no more than sentimental or ceremonial value. Indians realise that they may be attacked; the *Emden*, for example, if she had had sufficient support, might have landed marines at some point and effected a raid. But for protection the Indian people is dependent, not on its own efforts, but exclusively on the Government. The reason is given that there has been agitation for reform in India, that seditionists incite to extreme and unlawful measures. But Indians can object that there is agitation for

reform in every progressive country. They may retort by asking if there has been no "unrest" in England of late years, if extremists have not used the most lawless and violent of arguments without their fundamental loyalty being thereby called into question. Or, again, when Imperial Conferences take place, as they customarily do every four years in London, India alone is not represented. Vital measures concerning the welfare of the Empire and its defences, questions of tariffs, naturalisation, &c., are discussed, but India has no voice even on matters relating to her own internal affairs. The Press Act, the Cotton Excise, Deportation without Trial—whatever view individuals may take of their wisdom or expediency—are all so many instances of political disability which place India in a position of unquestionable inferiority when compared with other units of the British Empire.

Furthermore, what is the relation existing between India and the sister-dependencies of the British Crown? In Natal, which owes its prosperity mainly to Indian labour, life has been made more and more difficult for all classes of Indian settlers. Australia, New Zealand, Canada, have all placed a definite ban upon Indian immigration. The case of Gurdit Singh and his effort to test the law on this point is of recent memory. He chartered a vessel—the *Komagata Maru*—and set sail for a port in British Columbia; permission to land was refused, and he and his companions, two or three hundred of them, had to return without satisfaction to India. Such are instances of the disabilities under which Indians suffer in point of status. They have no remedy and no redress: there is no Imperial Court to which they can appeal, and the Indian Government, as already mentioned, has no standing at Imperial Conferences. Looking to the autonomy of the various Colonies of the Empire,* can we be altogether surprised if India feels that her powers are restricted in a manner scarcely in keeping with the intention of the Royal Proclamation?

Such facts as these must be frankly faced if we are to arrive at an understanding of the temper and feelings of the Indian people at the present crisis; and this brings us to the second consideration. What is the moral obligation which the British Government has incurred by its acceptance of India's aid? That England owes a debt of gratitude to her Indian subjects is clear, and that this debt must be acknowledged with a like spontaneity of sentiment belongs to the nature of the debt. In other words, this is not a question of bargain or contract, since India's demonstration of loyalty was, neither in manner nor

* It is just the autonomy of the self-governing colonies which gives them the control of their own internal affairs. We may cite as an *extreme* instance of this that the question of immigration of alien enemies to Canada and Australia at the present juncture, as Mr. Harcourt pointed out in the House of Commons last session, was even now a matter to be settled by Canada and Australia, and not at Westminster.—ED. *Asiatic Review*.

intention, a bid for material gain. Her contribution was a free gift, with no conditions attached—only the unspoken claim of being permitted to show herself worthy of trust. The true courtesy which prompted England's acceptance of the gift upon India's own generous terms cannot fail to respond to this implied appeal by an admission of its truth. If confidence has not always been felt or shown, it must now proclaim itself; if opportunity has been withheld, from motives however sincere and well-intentioned, it can be withheld no longer. True as it is that neither official England nor Nationalist India wishes to rush upon reform or precipitate inevitable changes, it is also true that the path to progress and development may not be blocked indefinitely. Delays, which an excessive caution might seem to suggest, can scarcely now be urged from the one side without the consent and co-operation of responsible members of the other. It may or may not be that India will soon show herself ready for political self-dominion. Problems must arise in her evolution which forethought and prudence can no more forestall than they can avert. There are many who hold that the ordeal of industrialism must be met and faced before India can become adult; that economic and political measures applicable to England are in advance of India's needs. This may be so, but we cannot assume it. No necessity has forced such an experience upon Canada, for example—to this day a land of crops, or Australia, a land of mines and pastures—both self-governing dominions with full legal powers to manage their own affairs. No individual or community is exempt from the human frailty of making mistakes, and the freedom to do so is a right which the responsible human being is justified in claiming as a condition of his growth. The best of human institutions have still their full measure of anomalies, all pointing back to some unnoticed blunder in conception, and the British Empire itself is rich in such instructive examples. The instinct of a competent administration to show a certain grandmotherly solicitude, lest its protégés should fall and hurt themselves, may be protective in intention, but is, none the less, cramping in effect. In any case the ideals of India can be worked out in her own experience alone, and none can deny her right to that experience, or achieve its results vicariously. Certain it is that many problems in India's government and status will present themselves for solution so soon as the present crisis has ceased to occupy our energies and tax our strength; and it cannot be doubted that these problems will find their proper solution when all parties meet on a common ground of goodwill and respect. If India has shown that she can give with devotion and generosity, England has also shown that she can accept with a becoming grace; and no one will forget that in the giving and the accepting a relation has been established which can only be incurred with honour between friends and equals.—*Asiatic Review*.

ISLAM A RATIONAL FAITH.

By our esteemed brother Professor HAROUN MUSTAPHA
LEON, M.A., Ph.D., F.S.P.

ONE of the glories of Islam is that it is founded upon reason, and that it never demands from its followers an abnegation of that important mental faculty. Unlike certain other faiths, which insist upon their votaries implicitly accepting certain dogmas without independent inquiry, but simply on the authority of "The Church," Islam courts inquiry and counsels its disciples to study, search, and investigate prior to acceptation. The Holy Prophet, of ever blessed memory, said : "Allah hath not created anything better than reason, or anything more perfect or more beautiful than reason, the benefits which Allah giveth are on its account, and understanding is begotten of it."

On another occasion he said : "Verily, I tell you, a man may have performed prayers, fasts, charity, pilgrimage and all other good works ; but he will not be rewarded but by the manner in which he hath used and applied his reason."

The parable of the "Talents," narrated by Sidna Issa—*i.e.*, Jesus (on whom be peace!)—is in strict accordance with Islamic doctrine, as also is the maxim, "Prove all things ; hold fast to that which is good." The similitude of those who follow blindly, and who neglect to use the intelligence which the Divine Giver of all good hath bestowed upon them, is declared in the imperishable pages of Al-Quran shareef (Sura 52 : *Al-Jumma*—"The Assembly") to be that of "an ass laden with books."

The noble and learned Caliph, Hazrati Ali-al-Murtaza (on whom be peace!), said : "The world is darkness ; knowledge is light ; but knowledge without truth is a mere shadow!"

Muslims believe that Islam is a term synonymous with truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge, truth can be obtained ; but in order to obtain that knowledge, and thus attain that truth, man must use his reasoning faculties.

A most pregnant pronouncement on this question was given by our Holy Prophet only a few days prior to his decease.

There he lay, the last and greatest of the grand chain of mighty men whom Allah, in His everlasting mercy and compassion, had sent to the world as inspired messengers of truth and of righteousness, his saintly head pillowed upon Hazrati Ayesha's loving knee.

The true believers of Medina, old and young, men and women—aye, even the children—had gathered, in loving sympathy, there, around the mat whereon lay Mustapha-al-amin, the chosen, the faithful, *ar-Rosul-Allah*. Tears glistened in their eyes, and coursed down the cheeks of even the most

grizzled and valiant of the veteran warriors of Islam. Their leader, their friend, their beloved pastor, and, above all, their Prophet, he who had led them from the darkness of ignorance and superstition into the radiant brightness of the truth, had brought them into Islam, the habitation of peace, was about to pass from them. No wonder, then, that their eyes became fountains of tears, and their hearts were heavy and oppressed.

In the agony of distress, almost of despair, one exclaimed : "O Prophet of Allah, thou art ill, thou mayest die, then what is to become of us?"

"You have Al-Quran," said Allah's messenger.

"Oh, yes, Rosul-Allah, but even with that enlightening book and unerring guide before us, we have had at times to ask from you advice, counsel, and instruction, and if you are taken from us, O Prophet, who is there to be our guide?"

"Do as I did and as I have said," was the reply.

"But, Prophet, after you have gone fresh circumstances may arise which could not have arisen during thy blessed lifetime; what are we, what are those who follow us, to do then?"

The Prophet slowly raised his illustrious and saintly head, and with the lurid light of prophecy and inspiration shining radiantly from his noble eyes exclaimed : "Allah hath given to every man as a personal monitor a conscience, and as a guide his reason—use, then, thy reason in all things, and it under Allah's blessing will ever guide you aright."

"THE RELIGION OF PEACE."

TO-DAY, when the air resounds with war's alarms, when the tramping of marching men, when the thunder of the guns, the neighing of the horses, the shouts and cries ring out, when man flings up his hands and falls prone upon the earth, his body shattered by one of those devilish contrivances which man has schemed and plotted to make perfect; we seem to look above, and long for something which shall take the animal blood-lust out of the human heart, which shall soften the anger, still the clamour, and proclaim the peace and brotherhood which all good men and true are earnestly seeking. Is it not a terrible thought that man has so perverted his genius, toiling, experimenting, testing, putting behind him thousands of failures, until he at last perfects a newer weapon of man-killing than his neighbour? Animal passions rise, and we often need a check. Truly the Holy Quran says, "Men's souls are prone to avarice"; this is the curse which has set that cultured and civilised European nation on its bloodthirsty march. Eager for the possession of a weaker neighbour, seizing a favourable opportunity to invade and destroy a peace-loving, inoffensive people,

the troops advance, leaving a blackened trail behind them. Where is religion? This question is often put nowadays, and so far few seem to have received a satisfactory reply. Christianity has had nearly 2,000 years of trial in which to turn Europe into a Paradise upon earth, to so thoroughly dominate nations and rulers that they must obey its teachings in every hour. Let us not forget that Christianity has been all-powerful; no one dared lift a voice against her, and she ordered things as she chose. What is the result? Is Europe peaceful, beneficent, moral, and just? Do men live in harmony and concord? Are the weak safe from the strong? We have the sorry spectacle of the greatest empires of modern times flying at each others' throats, despatching thousands of men to the field of battle, spending millions of pounds on material of destruction, turning peaceful fields into a very hell upon earth, and each side praying for victory? No wonder that learned men ask, "Why does not Christianity speak with authority to Christendom to-day?" The answer is not far to seek: Christianity has lamentably failed. She is supposed to possess the hearts of these peoples; nominally, they are followers of her teaching, but in reality they follow their own selfish ways. Just think for a moment of the terrible havoc in poor Belgium. She is a shuttle-cock for her stronger neighbours, and in her territory to-day, as in the days of the great Napoleon, despite the desperate valour of her sons, she is trodden under foot by the invader. Can any amount of compensation pay for the losses she has suffered? Would all the gold in the world be of any use to her to bring back again a single life lost in her defence? Martyrs all in the sacred duty of protecting their motherland against a strong foe; may their souls rest in peace! How like unto them are those brave men who fought so pluckily only a short time ago in Morocco, in Tripoli, in Turkey, fighting to keep their land free from the alien invader. Europe, can you realise exactly what they suffered? You have the same picture in Belgium to-day; but whilst you name the Belgians "patriots," you called those Eastern warriors "fanatics,"; why, only the complex system of logic obtaining in "civilised" lands can explain. Think of all men have suffered through war, think of the lands plundered and ravaged, the homes rendered desolate, the precious lives lost in this seething cauldron of blood! Europe has been always turbulent: each country has fought with the other until there was no longer any land to tempt them to a piratical expedition. Then mutual jealousy stepped in, and an "agreement" was formed which saved Europe from internal strife for some time; all its warlike energies were expended upon Asiatic and African peoples, who were not so advanced in the use of the lethal weapons. At last came a check: Japan modernised her armaments and stopped aggression in the Far East. Thus the expansive efforts had to be directed into a new channel. Then Tripoli suffered; after this the Balkans; and

the unfortunate inhabitants of these countries were placed in bondage to the stranger. What a hollow sham the "Peace Conference" has proved! What a fraud bolstered up by nations who were ready to discuss—on paper—the question of "disarmament!" Then at last came the clarion cry again, and Europe is plunged into the greatest war that the world has ever seen. Here was Christianity's opportunity! Why did she not step in, and claim that war was contrary to her teaching? She had to remain silent, and those words of Jesus in St. Matthew are being fulfilled; he said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Truly, when one reads daily of the prayers that are offered for victory by both combatants, one wonders where the cementing power of the "saving blood" has vanished. Perhaps it is necessary that the blood of all the nations shall be spilt in order to provide the necessary salvation for Europe; truly her baptism is a terrible one. The Biblical text, "Slay ye every one of them, take not one alive," seems to be the watchword of the modern Goth. Yet, in spite of this, no one can deny that these Powers are demonstrating the absolute failure of Christianity. All the beautiful dogmas, all the conferences have utterly failed to direct man into the path of self-sacrifice, into the way of amity and peace. The appearance given was like a huge, peaceful-looking, slumbering volcano, all quiet and very deceptive; all at once the fire breaks out, the ashes and larva spread in all directions, and cities and people are engulfed, ruined and wiped out of existence. Europe was this slumbering volcano; the fire had its outlet in far-away places, but the terrible disaster came at last, and mankind is being exterminated, and Nature reduced to shambles. Let us regard those peaceful fields and cities of Belgium; how many of us have rambled through those ruined places? Let one think of the architectural glories of Louvain, Malines, those quaint towns, now alas, in ashes! Look upon the fields, all was gloriously beautiful, God had provided everything which tended to the harmony and happiness of humanity, and man in his pride arose and misused those powers and faculties which God had given to him, and thought only of triumph and glory, never of the hollow sham which victory over a weaker foe represented, never of those countless lives lost, of man's labour of years destroyed. The Catholic Church in days gone by was sufficiently powerful to over-rule even the temporal princes, but is impotent to-day with all its huge organisation; Protestantism is too much occupied with its own internal dissensions to preach a united doctrine of peace to the world; the Orthodox Greek Church has become the tool utilised by rulers for their own national aspirations. And so we find that these great divisions of Christendom are powerless in the very day when they should speak "with no uncertain voice." How heartily one can agree with the author of that splendid article in *John Bull*, that journal

which of all European papers speaks out and exposes hypocrisy and sham, that article "Wanted—a New Religion." The writer, with keen acumen, exposes the Pharisaism of modern churches, and appeals for a world—religion based upon Truth, with the doctrine of "brotherhood of man" as its basic principle; a creed shorn of mysteries and useless theological juggling; a religion which shall unite man, instead of giving him material for differing from his neighbour. This is of vital necessity to-day, and we would recommend all those earnest seekers after truth to put away bias, to fling prejudice to the wind, no longer to be guided by narrow principles, and not to read everything through specially coloured spectacles manufactured by a special school of thought. Let us be quite open and frank, let us come together and find out where we agree; not waste our time condemning our fellow man because we differ on details. We can all assent to the existence of the First Cause, the Great Architect of the Universe, the one Supreme Being—God. Then we must consider that having formed and fashioned us, He would not let us wander alone in His vast universe. He has created everything for our needs; we have the air, the water, vegetation, minerals. He has given us the heat and light of the sun, and the radiance of the planets and lesser votaries of the night. He has provided us with reasoning power, with inventive genius, with adaptive faculties, and He has given everything into our hands to utilise to our own benefit. Is it to be supposed that after all this He would remain dumb, an idle spectator of the blunderings of the human race? Is it not logical to think that He reveals Himself to man throughout all ages. In revelation it is necessary that man should understand; and therefore Allah, in His wisdom, has raised up men from among their fellows who have taught His will. Buddha, Krishna, Confucius, Moses, Zoroaster, Jesus, or Muhammad—did they not speak each with the tongue of the people? These great men, these prophets, have given us Divine guidance, and if we follow their teachings shall we go astray? If we act upon their injunctions should we harm our neighbour, commit crimes or disturb the harmony of Nature which reigns everywhere? Let us take these great men for our examples, let us imitate their lives, let us analyse their precepts, let us hear their message, let us do all we can, and ask strength from God, and peace and amity will result. Why take some prophets and reject others? God is not a tribal Deity, He is our Creator, our Sustainer, and speaks as surely to-day as He did in the time of the first beings. Let us not injure our fellow man, let us look at home and reform ourselves. Do not preach brotherhood, but practise it. Do not condemn a man for one failing, which may find its counterpart in our own frame; let us be hospitable, charitable, be religious in the noblest and truest sense of the word. Do not seek aggrandisement, be self-sacrificing, think of others, speak ill of none, and protect the weak and aged. Here is the basis for the world-

creed. One would ask if any existing system is so broad, so impartial, so practicable, so reasonable, if any creed is carried into effect, its principles put into practice? One can respond in the affirmative—there is such a creed, the same old religion that has existed since the world began, the simple belief which has remained unaltered, uncorrupted, but which so few in the Occident have ever studied. The Faith which preserved the lamp of learning whilst Europe was in total darkness; the Faith which gave hope to the slave, which abolished the great curses of drunkenness, gambling, and prostitution; the faith which inspired men to brave all hardships and trials, which induced men to give their lives for their fellows gladly; the Faith which teaches perfect brotherhood, whose God is not the Deity of any particular people, but is the God of all; the creed which has abolished all class and colour distinctions, whose followers greet each other with "Peace be with you," whose whole superstructure is broad and tolerant, which says "Let there be no compulsion in religion," which gave the death-blow to all ideas of religious persecution, whose people are united all the world over, where no sectarian prejudice reigns, but where complete freedom of thought is to be found. One may ask what is the name of this religion which the world is seeking to-day, and which will avert such scenes of blood and carnage for the future, which will weld the disunited masses into one whole, which will bring Utopia into reality instead of an empty dream? The name of this religion means "Peace"—it is "Islam."

KHALID SHELDRAKE.

THE PAULINE LITERATURE AND CHRIST.

AFTER passing through various hands the following letter reached me a few days ago:—

"L——.

"Dear Sir,—Having by the courtesy of —— seen an article of yours in the October *Islamic Review* entitled "An Outline of Christian Theology before Muhammad," I cannot help noting what appears to me the somewhat extraordinary statements made by you on page 462. Among other things, you say that Paul 'seems to have been completely ignorant of a teaching and miracle-working Saviour'—that is, of Jesus Christ as such. It is not easy to see the point of this remark. Presumably you do not intend to affirm that Paul did not regard the Lord Jesus Christ as his Saviour. There is passage after passage in his writings to show that he did so. See 1 Timothy i. 15, *seq.*; 2 Timothy i. 9-10; Philippians ii. ;

and numerous others equally well known. Of course, when writing those epistles he had not before him the detailed narrative of the words and acts of the Saviour as afterwards preserved in the Gospels, seeing that, as you say, the Pauline Epistles are 'the oldest documents of the cult.' But I venture to say that your statement quoted is demonstrably incorrect. As for the suggestion that the Pauline Epistles are supposititious, there is a well-known craze (mostly made in Germany) to prove almost every document not the work of the author by whom it is *known* to have been produced; and the writer to whom you refer was, it is to be feared, an unfortunate victim of that craze.—Yours,
 —."

On receiving the above I sent a note to the writer saying that I proposed replying to his letter through the *Review*, as I had no intention or desire of adopting the habit or rule of carrying on a private correspondence concerning statements made by me in my published writings. That I would print his letter, suppressing his name, unless permission to use it reached me before going to press. I wish all my readers to note the above decision. I regret to have to make such a rule, but it is necessary. Every working day except Saturday I have to attend to business not less than twelve hours. All my writing, studying, and recreation has to be got through in the few hours left in the evening. I am sorry to say I also find it necessary to sleep some. It is, therefore, impossible for me to reply to the letters coming from various parts of the globe requesting me to deal with various questions. I have not the time to do so, even though I possessed the knowledge and ability. I propose going on in the future as I have done in the past, writing just as I feel impelled to do so, and on whatever subject the inspiration leads me.

To return to the letter and Pauline literature. My correspondent does not seem to be an inquirer seeking information; he comes forward as a critic, a point that would not have ushered in well a private correspondence. His criticism may be summed up in two of his statements. The first that my "statement quoted is demonstrably incorrect." If that is so, then the sooner the gentleman demonstrates it the better; he is the very person the world has been looking for during, let me say, the last half century, since New Testament criticism shattered the whole fabric of traditional Christianity.

The second is to the effect that there is a "craze . . . to prove almost every document not the work of the author by whom it is *known* to have been produced."

Personally I know of no such craze; I have the impression it exists only in my correspondent's imagination. When the author of a document is *known* there can be no such craze. Such a controversy can only arise among scholars, only has

arisen where the authorship is *doubtful*. Leaving aside all controversy as regards Homer, Shakespeare and others, let us keep to the point. If my correspondent means to assert that the authorship of the Synoptic Gospels and the Pauline literature is *known*, then his statement is, to say the least of it, in his own words, "demonstrably incorrect." Let me point out that, being in the affirmative, it is his place to prove that Paul was the author. If he decides to make the attempt I should like to hear of it, as it is a demonstration that no scholar has yet been able to make.

When an astronomical writer deals with the planets he does not stop here and there in his discourse to demonstrate the existence of Mars, Jupiter and Saturn. Their existence is accepted by scientists, and that is quite sufficient for him. I did not consider it necessary to break my discourse to demonstrate the accuracy of the statements referred to. Why? Because they were not new; the demonstration has been given time and again, and the accuracy thereof is generally accepted by exegetical scholars and hierologists. To have attempted such a demonstration would have been to write a volume or volumes, not an article. That would principally have been forced upon me by the fact that the Pauline Epistles do not stand or fall together. Each is an individual work, and must be judged on its own merit. So much is generally admitted, as my correspondent will find by a perusal of New Testament criticism. I take it from his letter that he has never read any of the investigations into the authorship of the New Testament documents or any of the textual criticism thereon, and never attempted any work of his own. If not, why not? Is he afraid? If his opinions are true, all the criticism on earth will not overthrow them; if false, the sooner he gets rid of them the better. It is only error that has anything to fear from investigation. Truth is eternal. Beliefs that will not stand criticism or investigation are not worth holding—they are like a house built upon sand, which the waves of truth will sweep away and the winds of time obliterate.

I do not intend here and now to enter into the details of Biblical criticism. I have neither the time nor space, and much must be left for the future if an opportunity arises. At present I shall deal with the subject in general terms only for the benefit of my correspondent and readers.

In the early ages of Christianity the so-called "Epistles of Paul" were accepted as the genuine writings of an Apostle Paul by Christians in general. There were a few exceptions; in the second century the heretical Sevesians looked upon them as spurious. From that time onward to the sixteenth century criticism was practically stagnant and barren of result. No mental life of any consequence was possible under the iron sway of Rome, or within range of the creatures of the Inquisition, when that refined method of religious appeal came into operation. After the outbreak of the Reformation, when the

moral and mental atmosphere became a little clearer, some of the Reform leaders contested the genuineness of the Epistle to the Hebrews. From that period criticism moved slowly, but surely, onward. The Old Testament was the first to be taken in hand. But it was a long time before Christians gathered courage to make an attack on the bedrock of their faith and beliefs, the New Testament. Even to-day it appears to the majority of them sacrilege to attempt to shatter the ideal romances woven round the history and life of the central figure in the Gospels. The illusion is going, the whole superstructure is crumbling into atoms, and soon not a wrack nor cloud will be left behind.

Once criticism fairly got under way it became evident that the New, like the Old, was to go by the board as an infallible exposition of either history or religious doctrine. By the end of the eighteenth century large inroads were made, and so far as the Pauline Epistles were concerned the genuineness of all but four was discredited. The four were Romans I. and II., Corinthians, and Galatians. Now, at the beginning of the twentieth century, those latter Epistles are also in process of dissolution. Some scholars, as has always been the case—leaders of a forlorn hope—cling tenaciously to the crumbling bulwarks in the vain effort to secure a foothold on which to base a historical outline of the life and teachings of the "Apostle of the Gentiles." Admitting some points, rejecting others, they differ among themselves on the points to be admitted and the points to be rejected, and on the value of each. Late interpolations are generally acknowledged, such as the Last Supper. Late re-editing is admitted, and that the editor or editors who are responsible for the text as it now stands founded on an earlier and shorter treatise, the earlier and shorter treatise being assumed by some to be a genuine document by man Paul. Modification is acknowledged to have taken place in the process of re-editing.

It is to be understood that the above remarks apply to criticism by Christian scholars; Rationalistic criticism goes still further. It is generally agreed that the Epistles are the oldest Christian documents. Some being more or less spurious—that is to say, very different from the rest, and much later in character. Even the earliest show signs of interpolation. One point to be noted in particular is that even as they stand they show extreme ignorance of the narratives given in the Gospels. They speak continually of a crucified Christ and of his having risen from the dead, but know nothing of the teachings ascribed to him by the Gospels, or of the miracles he is said to have worked. So far as can be ascertained from Epistles indefinitely interpolated, the Jesus of the Pauline literature is no part of a Trinity in Unity; he counts for practically nothing as a teacher or a worker of wonders. There is no clear mention of any words spoken by him, of any definite utterances. He

figures merely as a saving sacrifice, a god, or demi-god, who dies for the sins of mankind, after the fashion of Attis, Adonis, and the saviour-gods and scapegoats of Paganism.

Let my correspondent free his mind from habit and inculcated prejudice, and then examine the Epistles without bias, and he will find the thing is so. Of course, my correspondent says "that when writing the Epistles he (Paul) had not before him, &c." Does not my correspondent see where such an admission lands him? If the Gospels were written after the Pauline Epistles, which probably cover the period between 4 A.D. and 140 A.D., when were the Gospels written, and by whom? Certainly not by the authors attributed to them by Christians in the mass, or my correspondent. Again, was it likely that Paul would be in constant touch with the older Apostles at Jerusalem, as recorded in Acts, and learn nothing from them concerning the miracles and sayings attributed to Jesus? Would not such wonders be the principal conversation? I am, of course, aware that certain statements in the Epistles contradict the narrative as given in Acts, but then my correspondent appears to be one of those people who accept the whole New Testament documents as genuine, contradictions and all. I merely draw attention to the point. Again, assuming the correction of my correspondent's statement, if Paul had not seen the Gospels, and did not hear of the miracles and teachings from the older Apostles, how did he know anything of the mission of Jesus? He could have known nothing about the man. Knowing nothing, of what value is his testimony? The questions are innumerable.

The Pauline literature treats of things prominent in the teachings ascribed to Jesus by the Gospel writers. If the author knew anything concerning the acts and sayings of Jesus, why does he never refer to them? Time and again he had only to quote them so as to clinch his argument.

As Professor Drews puts it :—

"He never appeals to any distinctive acts of 'The Lord,' he never quotes the sayings of Jesus in the Gospels as such, and never applies them, even where the words and conduct of Jesus would be most useful for strengthening his own views and deductions."

That is so; and being so, would my correspondent try to solve the problem from his point of view as to the genuineness of the whole writings of the New Testament. He may also exercise his mental powers by ignoring the Gospel narrative, and, taking only the Pauline literature, try to found a life of Jesus on it. He will find that the result runs somewhat as follows: Crucified for the sins of mankind, rose from the dead, held a last supper, and was seen by certain persons after he rose from the dead.

"And he was seen of Cephas, then of the twelve."

How Judas, who had previously destroyed himself, came to see him is an added mystery. To the critical reader it is apparent the story of the Eucharist and the appearance are late interpolations. To a student of mythology it will be evident that the Jesus Christ of Pauline literature is merely the saviour-god of ancient Paganism mixed up with the Messianic expectations of Jewry. The added doctrine of salvation by grace is borrowed Gnosticism. Does not the Apostle, or at least the literature said to be his, tell us of "another Jesus" whom he "had not preached?" Does he not, like the devotees of the Pagan sacrificed gods or god-men, suffer with and become one with the victim. Enough on that line, let us take another.

There are many noteworthy points in connection with the criticism of the Epistles; I merely draw attention to a few.

Paul is said to have been a Jew, who studied under Gamaliel. Yet if we assume the Epistles were written by one man, that man was certainly not a Jew, but a Greek. He thinks as a Greek, and writes or speaks as a Greek; he uses only Greek books. The Epistles show no trace of a knowledge of Hebrew. The quotations from the Scriptures are always from the Septuagint or Greek text, even where the text disagrees with the Hebrew. Besides, he has no accurate knowledge of the Jewish Scriptures, and twists the text to suit his purpose of the moment.*

Again, no proof is to be found of the existence of the Epistles before Justin, and it is questionable whether he knew of their existence. Papias is silent concerning them; Philo and Josephus knew nothing of Paul.

My correspondent refers me to certain verses in the Epistles to Timothy and to a chapter in Philippians. If he again turns to those references he will find that they do not give any support to the thesis that Paul knew of the acts and sayings attributed to Christ. Secondly, those Epistles as they stand could not have been the work of a man Paul, who, according to tradition, died about 64 A.D. The groundwork of the Epistles show they are later in character; Philippians probably just before the middle of the second century. The organisation of the Christian communities, as revealed by the text, was not possible at the earlier period before 64 A.D. The communities have bishops, deacons, factions, parties, schools, and *good old times*. Besides, the Epistle is a glorification of Paul. He is a pattern for all Christians, the best example that can be given for the imitation of his disciples and his friends; he speaks of his thanksgiving and prayers, and his sufferings; boasts of his pure Hebrew descent, yet shows no trace of a knowledge of Hebrew. Does my correspondent think such a self-laudation would have been possible if Paul had been the writer? The text, if it shows anything, shows that Paul was so long dead that the writer idealises him—nearly deifies him.

* See on the above points the works of Drews and Cassels.

The above are a few from a multitude of points which all tend in the same direction. An examination of the Epistles to "Timothy" leads to the same result; they also are anonymous, and differ materially from the other Epistles. To go into details would lend itself to a series of articles; it would mean a criticism of the text—a labour long and arduous. If my correspondent is in earnest and wishes to pursue the inquiry, I recommend him to read the articles in the "Encyclopedia Biblica." At the end of each article is appended a list of special works which he can refer to if he feels that way inclined. When he has satisfied himself with the Christian writers, I can recommend some non-Christian if he is desirous to continue. He does not require to accept my opinion or their opinion; let him think for himself, their opinions will stimulate his own reasoning faculties, and help to correct his thinking.

In conclusion, I object to my correspondent's reference to Biblical criticism as a craze "made in Germany." Such a statement is not only unfair, but is "demonstrably incorrect"; it also shows the writer has no knowledge of the subject he writes on. When I read a statement of opinion by anyone I do not ask if the writer is a Britisher or a German, or if he is black, white, yellow, or brown. I ask, Is the statement true? then proceed to examine the data so as to judge whether it is or is not. It is the truth of a statement that matters, not the nationality of the writer. Truth expounded by a German is just as valuable as truth expounded by an Englishman. If the religion of my correspondent is not high enough and noble enough to make him capable of recognising that point and doing justice to his opponents (national and religious), then the sooner his religion is wiped off the plane of mentality the better it will be for the progress and salvation of humanity. "Dios de teleieto boula."

J. PARKINSON.

TURKEY AND GREAT BRITAIN.

THE whirligig of Time has defied human efforts, and has brought upon the battlefield face to face with each other two great Powers that should have remained friends for *mutual* benefit.

The very idea of Turkey and Great Britain at war is terrible. Many persons, among whom I include my humble self, have been trying for some time past to forefend the unhappy situation in which the Muslims of the British Empire find themselves to-day.

Politically, the enmity between two such Empires, whose interests have long been intertwined and whose dominions are not far away from each other, is in itself unfortunate; but other circumstances make it still more deplorable. There are millions

of Muslim citizens of the British Empire, and there is no doubt that if Great Britain comes out victorious from the present war she will become a *Greater* Britain than she has ever been so far. She will be put under such moral pressure that the barriers which separate her peoples of different race, creed, and colour will give way, and a Hindu or a Muslim of India will be considered as much a Britain as a Christian of England itself. Looked at from this point of view, how very unfortunate the war between Turkey and England becomes.

Even in this retreat, where I am staying for my health, the police found me out, and came to question me as to whether I had any sympathy with Turkey. Could I or can I deny that I had or have great sympathy with Turkey? Can any Muslim of India or of Timbuctoo deny that sympathy and yet remain a Muslim? An English brother of ours so truly says in the last *Islamic Review*: "A bond that unites individuals or nations in time of peace and prosperity only, and is severed in time of war or disaster or in the hour of weakness and error, is not worth stating or worth talking about . . . but such a bond is not my reading of the *Brotherhood* of Islam as propounded by the Prophet on the hill outside Mecca in words of fire and light, when the idols of Paganism lay shattered in the dust, and the pride and power of its chivalry was broken for ever. I take it, then, that that mandate rings as strong and as true to-day as it rang thirteen centuries ago over the sun-burned valley of the Hejaz, when Islam sprang to the ascendant."

It is quite true that the greater the danger for Turkey the greater the sympathy for her of every true Muslim. The Turks might have made mistakes, but as long as they remain Muslims the other Muslims cannot but have sympathy with them: they both hold the same cord, the cord of Allah.

Looked at even from a political point of view, the sympathy between the Turks and other Muslims is only natural. The incidents that gave rise to the present Armageddon are in themselves object-lessons of great significance. Russia, being a Slav empire, could not tolerate the castigation of another Slav State, whose demise even could not have damaged much the might and status of Slavdom as long as Russia herself lived. How, then, can it be possible for the Muslim nation to remain indifferent to the fate of the almost only independent Muslim empire left? Musalmans realise full well that the war between Turkey and England was declared under the compulsion of unfortunate circumstances. As the White Paper showed, the British statesmen strove hard to avoid it. As long as the war remains a secular war, and nothing is done to interfere with the *status quo* of the Khalifate or the Hejaz—i.e., as long as the Muslim nation is not compelled to choose between allegiance to God and allegiance to man as opposed to each other, the Musalmans, if they are true to their Holy Faith which has provided guidance for every contingency, will remain faithful to

their obligations, and will be ready to fight under the flag beneath which they have lived and been sheltered.

But it must never be forgotten by the Press and people of England, and particularly by such statesmen as Mr. Lloyd George, who seldom weigh the words they use, that the brotherly sympathy of Musalmans with one another is a living force, and nothing should be done or said to hurt the Muslim sentiments or to provoke their hostility as a nation. On the other hand, the Turks also should conduct the war with due regard to their most chivalrous and most humane Faith. Who knows that if they both fight fairly and bravely with each other as long as this unhappy war lasts, without giving occasion for hatred or permanent hostility, the bonds of friendship, when the time of peace comes, as it is sure to come, may become stronger than they have ever been before? The Muslim believes in the inevitability of history. The kingdom of the world belongs to a Power higher than man. He shapes and re-shapes the destiny of nations on the map of the world as He pleases and according to their deserts. Man, even the wisest and the most powerful, is but the creature of circumstances, over many of which he has no control. If he had known what to say of the war between Turkey and England, this horrible Armageddon itself might have been avoided.

Materialism is fighting against Materialism, and that side will win which gets the support of spirituality and morality.

Now is the time for all of you to look for victory to Him Who always supports the right and the oppressed—to Him Who is the Mighty and the Just, Who alone is the Guide and Protector of Islam and Muslim.

AL-QIDWAI.

ATHEISM IN THE LIGHT OF PHILOSOPHY AND PSYCHOLOGY.

By A. NEVILLE J. WHYMANT, Ph.D., Litt.D.

A GREEK philosopher once said, "It only needs something out of the usual to happen for man to question the Father of the Universe." That this is a truism to-day is seen every time a mighty liner is lost, every time a serious hitch occurs in the political or social world; and now that we are enveloped by a great European calamity we find that a lot of superficial nonsense is being written and talked about "Intervention by the Divine" and "Sleeping Providence" by those who call themselves "Rationalists" and "Freethinkers."

This question is a purely philosophical one, and in its psychic aspects it has many manifestations, and presents such varied

phases that no one—least of all the man who lays claim to intellectuality in any form—can ignore its importance.

If one gets down to the true nature of things it is extremely doubtful if any man in reality could be called an Atheist. For to admit Atheism has one great drawback from which Agnosticism is free. If we *deny* a prime cause then the burden of explanation of the Universe and its wondrous and multitudinous manifestations lies on *our* shoulders. But to say simply AGNOSKO, "I do not know," is to put oneself in the position of a child in an elementary school—waiting to be taught. But what man of reason to-day would admit for an instant that he was such? But how much more foolish to say, "There is no God."

Philosophy is admittedly the oldest and most persistent science in the world. Even the savage tribes of to-day, whose only speech consists in a series of clicks of the tongue, are potential philosophers in embryo. They speculate, imagine, think and *worship*; crudely enough, in truth, but such is the fact, and that they worship the created instead of the Creator is but an indicator of their very limited progress. Even Balkees, Queen of Sheba, could not see her mistake in adoring the stars instead of the Star-Creator until she had learned of Solomon. (Al Quran, Sura xxvii, 43-45). But the law of life is progress, and each generation should be more advanced than its predecessor. Why, then, should we blindly declare "there is no God," since science, mighty as it is, is unable to help us to explain the myriad wonders of Nature and our own existence, and is sometimes powerless to solve the problems which she herself presents.

It is doubtful also whether anyone would prefer to support the "burden and proof" of Nature's self-origination, rather than postulate a prime cause and try to follow out the workings of inimitable wisdom portrayed by an Omnipotent and Omnipresent Deity. For man has moments when he finds life very burdensome—when the springs of immortality and hope in the mind seem to have been dried up or suppressed. The long silences in loneliness, when man faces his soul and is adjudged worthy or unworthy by that most natural and unartificial standard his Real Self, are akin to the day of last judgment, so beloved of mediæval theology. *Then* there is no sheltering behind falsities, conventions or pretexts, but the soul stands naked before *itself* and receives its true judgment.

Apart from the matter of choice, one is bound to realise that natural and physical science do not give us sufficient latitude in the matter to allow us to say: This we will believe and this we will not believe. For the fundamental basis of all the sciences is logic, and mathematics plays so large a part in them that we may say that the rule of logic, known as the law of reason, is the mathematical standard of accuracy through them all.

There is a need in all the sciences for Omar Khayyam's "Rule and Line":—

"For 'Is' and 'Is-not' though with Rule and Line,
And 'up and down' without I could define," &c.

—(v. 41.)

Or, as in the second edition:—

"For 'IS' and 'IS-NOT' though with Rule and Line,
And 'up and down' by Logic I define," &c.

—(v. 58.)

If there were need for proof of the affinity existing between logic and mathematics, or the omnipresence of either throughout all the sciences, surely we have it here stated by the great astronomer-poet of Persia of the eleventh century (fifth century of the Hejira), who "stitched the tents of science" and "squared the year to human compass," and who, moreover, saw in life, in Nature, and in science so much of mystery and of wonder that he was compelled at times, admittedly, to refer all in Nature to its prime cause.

The claim, therefore, of the Atheist that his position is scientific is, like so many more statements of the superficial product of to-day, only half a truth. He is scientific in not believing in a God in so far as science does not preach a God, and yet he fails to see that in many cases science is merely a window through which the outer world is viewed. And because the glass of the window acts microscopically, and brings to light many things of the existence of which he had never conceived the possibility, he vainly imagines that as the science grows and the glass of the window becomes in consequence more powerful he will be able to understand all; instead of which the demonstration of the minute and intricate parts only serves to make the Great Machine the more complex to its observer. Nor can it be understood except by reference to the Great Mind which built it and fixed the laws by which it works.

Three years ago, in an attempt to illustrate this subject psychologically, I formulated the theory known to psychologists as the "Mind behind the Universe" theory. And one or two axioms from the enunciation of that theory may make the point clearer. In the first place the law of life is progress; that progress is definite progress towards a set ideal. A certain school of Buddhist philosophers believe that man finally attains Nirvana by absorption into the Deity. Progress here, then, would be progress towards and through various stages of perfecting development until, finally, one would be in a fit and proper condition psychically, mentally, and in every way to once again become part of the Deity from Whom he sprang. May we not, then, illustrate this law by postulating the Great Mind (Allah) and following out the various intricate workings of that Mind

in our own lives? Progression or retrogression must be the standard of daily life. No *via media* is possible here.

Again we have to face the question of psychic inference. If the mind were a purely scientifically mechanical substance, how can we explain the various aspects of mind, which are as a closed book to the physicist and to the positive scientist? The psychologist is a kind of super-scientist, for he deals with aspects of life and mind which science in its generally-accepted meaning is powerless to cope with. Is not this significant? Because science, treading the highways of Nature, found some hills in her path which she could not surmount, she must needs give birth to a child who would try to fathom the mysteries she could not understand, and who would endeavour to show that the varied forms and harmonies of Nature, even Nature's very regularity itself, was the outcome of blind, unreasoning evolution from—NOTHING!

Far be it from me to decry psychology or science in any form. As one who has for several years written and spoken widely on psychology, I should be the last to deprecate its usefulness and its power. But to turn to science to find a prime cause in Nature, or as a means of flying from the realisation of such an originating force, seems to me to be working backwards. Science admittedly cannot explain the "being" or "essential origin" of the universe, although it can, in full detail, explain the universe itself. And in the second place science, in magnifying the indistinct parts of Nature's scheme of things, only serves to increase our wonder and amazement at the wonderful intricacy and perfectness with which each detail has been formed and set in motion. And as to the "breathing-in" of life itself upon a perfectly constructed but cold and lifeless world, science is dumb. Astronomers, with amazing skill and accuracy, tell us how the earth evolved from a spinning sphere of flame in a nebulæ into a cooled and perfected planet; and how, by centrifugal force, the myriads of stars are kept in their places or complete their orbital revolutions; and, collaborating with physicists, they tell us how gravitation operates not only on our own, but on other planets. They have even weighed the sun, and can tell us in pounds how much our light-giver weighs placed in their mighty scales. Geologists tell us from a reading of the rocks how many millions of years the earth has taken to cool to habitable temperature, how many thousands of years it is since the ice age, and how the processes of strata-formation and silting up cause the inundation or rising up of lands previously in a precisely opposite condition. They tell us the precise effects of the earthquake and volcano in forming new lands and seas, and seemed to have learned at the feet of the Mother of Wisdom herself. The biologist tells us how the body works in unrivalled perfection, how life persists, and how its universality is a theme for wonder and surprise. And the

outcome of learning from an anatomist and physiologist is to realise the overwhelming truth of the ancient dictum: "We are fearfully and wonderfully made."

But learnedly and wonderfully as these great men of science talk, they cannot satisfy the inquiring mind which asks, sooner or later, the universal question. For a time, perhaps, wonder may keep them dumb, but as the magnificence and wonder of the whole scheme of things bursts on their minds, in sheer wonder will be born the cry: "Who is the author of this magnificent, never-ending book of majesty? Who is the maker and preserver of life? The more one understands the universe the more one sees the majesty and power behind it, and the more intense is the desire to merge oneself wholly and completely with the mind behind the universe. The more one sees of the gradual evolution and unfolding of life the more one feels the need to fall prostrate at the feet of its Creator and murmur with Sa'di-al-Shirazi:—

"Allah—the defaulter I
And Thou the Master of Beneficence
For all blind unbelief—Thy pardon, Lord."

The philosophical aspect of this question is likely to lead one into those mystic pathways where few are able to follow, but so far it is easy to see that modern science, in attempting to explain Nature, only explains her manifestations, and that the Atheist in sheltering himself behind science has no real and valid reason for so doing. Nature in her wonders is often inscrutable, and the object of her inscrutability is to point man through Nature to Nature's God.

* * * * *

When one considers the various aspects of everyday life, one realises the truth of the axiom of psychology that many of our most lasting impressions are so because, out of the many things in life (which psychologically speaking are mere phases of the mind), these particular impressions appeal to man's innate sense of rightness and judgment. There are some things we *instinctively* know, and reason is not needed to demonstrate to us their existence. Intuitive knowledge is the keynote of many of our actions, decisions and judgments, and the application of reason to such conditions only tends to prove the correctness and reliability of the particular intuition.

Does not this explain the "inner consciousness" of man, which is likened to a code of laws? Man, trusting to his inner consciousness, we are told by the moralists, is perfectly safe. Then of what does this inner consciousness consist? Assuredly it is a relic of that time when there was a void, and only Allah *was* and we *with Him* and *of Him*. What means the brotherhood of man if not a realisation of our being part and parcel not only of Allah, but of each other? Shall we fail to realise that man has within himself the potentialities of the Omniscient

One? Is it not conceivable that there will be a time when the dream of the ages shall dawn as a reality because each man knows himself and his brother in the clear and undimmed light of the Omniscient Being? At present man dreams—his joys are pleasure-dreams, his wars and quarrels nightmares; but when in the soul of each member of the universe there is kindled that potential fire of love, there shall be no more delusions or vain dreamings, for that which is false shall pass away on the wings of the night which precedes the dawn of immortal reality.

So the Atheist dreams on. Conscious that things are around him to serve his desires, he rests complacent in his ignorance of the authorship of it all. He gives thanks to Nature for feeding his body and his senses, but forgets that none but the blind worship the servant instead of the master, or take the accomplished to be the accomplisher.

Let him show us how these things could be without the Master-Mind, and we will follow him. Let him explain the soul's eternal yearning for rest in the immortal, and we will call him prophet. But before we accord him a place in the parliament of wisdom he must read the poetry of Nature, and translate the romance of the human soul in the divine temple of eternal peace.

“AND IT CAME TO PASS.”

—Mark i. 9.

By our esteemed brother OMAR FLIGHT.

IT was the failure of the original followers of Jesus to maintain the purity of his teachings that rendered necessary the mission of Lord Muhammad; indeed, I think it is an open question whether the failure of Jesus's mission was not apparent to Jesus himself.

That Jesus taught the true worship of God we believe, since he worshipped as a Jew, living and keeping the law of Moses. That Jesus was crucified may probably be correct, his dead body may have been taken down, buried, and afterwards stolen away; or it is possible he was taken down after only six hours on the cross, which caused Pilate “to marvel if he was already dead.” (Mark xv. 44.)

To quote Huxley: “The inanimate body wrapped in linen was deposited in a spacious, cool rock chamber, the entrance of which was closed not by a well-fitting door, but by a stone rolled against the opening, which would, of course, allow the free passage of air. A little more than thirty-six hours afterwards (Friday, 6 p.m., to Sunday, 6 a.m., or a little after) three women visit the tomb and find it empty, and they are told by a young man in a white robe that Jesus is gone to his native

country of Galilee, and that the Disciple Peter will find him there."

Huxley says also: "So much and no more is positively known of the end of Jesus of Nazareth. On what grounds can a reasonable man be asked to believe more?" Huxley, of course, implies that Jesus may not have been dead, and was taken down and attended to by his friends. If that were so, Jesus would naturally have been disguised to escape, which would account for him not being recognised at Emmaus (Luke xxiv. 13-16). It is very probable that Jesus resolved to vanish from the disheartening scenes of his labours entirely. That he disappeared is certain. The story of his ascension from the mountain was probably an optical illusion, aided by the credulity of his followers, as nothing was easier than to slip away unperceived in a mountain mist.

The original Church of Jerusalem observed the Mosaic Law during a succession of fifteen bishops, being more akin to the Jews than present-day Christianity, when, for political reasons, they chose a Gentile (Marcus) for bishop.* He succeeded in inducing them to drop the Mosaic Law, after observing it for about a century. Those who refused to do so were accused of heresy. Not until the fourth century was all trace lost of these Nazarenes, or to give them their later name Ebionites; they insensibly melted away into the Church or the Synagogue.

That the actual teaching of Jesus differed little from that of the prophet that preceded him is apparent from the fact that the Church at Jerusalem offered up their devotion to God in the Temple till its final destruction. If they had associated a second and a third personage in their idea of the god-head, the Jews would not have allowed this for the space of thirty-seven years from the death of Jesus till the destruction of the Temple. Jesus came as a prophet to the Jews, and himself taught only to the Jews till the day of his death, and it is only after his reputed resurrection that we find in the Gospels any command to preach to the Gentiles. Had Jesus ever commanded his teaching to be preached to the Gentiles, Peter, who he evidently regarded as his strong man, would not have required a special vision to be convinced of the propriety of admitting Cornelius the Gentile in the Church. It certainly seems strange that this vision should only occur after that conversion of Paul, who seems to have conceived the idea of changing that which was only a Jewish sect into a catholic movement. Paul becomes the missionary to the Gentiles, and on his teaching or the teaching ascribed to him the theology of Christianity to-day largely rests, not on the simple teachings of Jesus even as they are presented in the Synoptic Gospels.

The Muslim knows that the Holy Quran contains the actual teachings of Muhammad, that fact is admitted by the most bitter

* After the removal of the Church of Jerusalem to Pella.

critics of Islam ; but the Christian Gospels are not free from doubt : critics say they are not historically correct, that Matthew, Mark and Luke (the Synoptics) were not written by the persons whose names they bear, but are very closely dependent on each other. Mark's Gospel is generally thought to be of the three the most ancient. The writer of Matthew was probably acquainted with Mark. The writer of Luke was evidently acquainted with Mark's Gospel, and most probably with Matthew's Gospel. The Gospel of John, well, it could scarcely have been written by a Nazarene ; it is plainly written by one of great ability, one well acquainted with Alexandrian teachings. The exact date of the authorship of the Gospels is unknown, or the extent that transcribers may have altered the original versions to suit their own dogmatic tendencies. There is also the possibility that the four Gospels were simply expositions of the views of the authors worked up on the primitive traditions of the teachings of Jesus, they in their turn being worked over by successive fabricators, with the idea of strengthening the authority for the teaching of their own particular doctrines. The Gnostic—who rejected the Mosaic account of the creation and the fall of man, together with the condemnation pronounced against man for the venial offence of their first progenitors, the sect that embraced the most polite, the most learned of the (Gentile) Christians—produced a multitude of histories in which the actions of Christ and his Apostles were adopted to their respective tenets. The four Gospels they **did not accept.**

During the first three centuries of Christianity we find a simply bewildering number of sects, with most diverse teachings, but after the conversion of Constantine, whether from sincerity or policy matters little, Christianity became the State faith of the Roman Empire. Policy certainly caused the Emperor to endeavour to have decided what was to be THE doctrine of Christianity. The two most powerful sects at this time in Asia and Europe were the Trinitarians and the Arians. The evolution of Trinitarianism is really the evolution of Christianity as we know it to-day. The Trinitarians in their ultimate triumph entirely eradicated all traces, including the writings of the Arians, Gnostics, and all sects differing from them, showing that implacable hatred of any belief contrary to its own which is such a peculiarity of Christianity when in the ascendant. This attitude has only been modified in comparative recent times owing to the advance of Rationalism. That this spirit showed itself in the earliest days of Christian ascendancy is remarked on by Gibbon, when referring to the policy of Julian : "The Christians who had now possessed about forty years the civil and ecclesiastical government of the Empire had contracted the insolent vices of prosperity and the habit of believing that the saints alone were entitled to reign over the earth. The free toleration of idolaters and heretics was a subject of grief and

scandal to the orthodox party" (the Trinitarian supporters of Athanasius). The history of the Trinitarian doctrine takes us back to the teaching of Plato, whose genius led him to endeavour to explore the nature of the Deity. He may have had access to the traditional knowledge of the Egyptian priesthood, but the Jewish Scriptures were not translated into Greek till more than 100 years later. He seems to have considered the Divine nature under a three-fold modification. The first Cause, the Reason or Logos, and the soul or spirit of the universe. The Logos was considered in the character of the Son of an Eternal Father, and the Creator and Governor of the World. This doctrine was taught in the schools of Alexandria 300 years prior to the birth of Jesus the Jew. The military successes of Alexander tended to diffuse the language and learning of Greece throughout Asia and Egypt.

(To be continued.)

THE NOTE OF FAITH.

PREACHERS ON THE FESTIVAL.

LESSONS FROM THE WAR.

SPECIAL Christmas services were held at practically all the London places of worship, and were attended by large congregations. As was inevitable, war and peace were the topics on which all the preachers dwelt; but in spite of the note of sorrow which ran through all the sermons it did not conceal the conviction of the justice of the national cause and the confidence that a wider world peace may result from the conflict.

NEED OF A LASTING PEACE.

THE DEAN AT ST. PAUL'S CATHEDRAL.

At St. Paul's Cathedral there were celebrations of Holy Communion at intervals from 7 a.m. until the morning service, at which the dean was the preacher. The hymns were "Come, all ye faithful" (processional) and "Hark, the Herald Angels sing." The Communion choral service was Beethoven in C.

Taking his text from Isaiah ix. 6, the Dean said the Prince of Peace had not yet come into his kingdom. *He came to earth in the fullness of time; but the fullness of time meant the earliest possible moment for sowing the good seed in the stony ground of the human heart. The harvest had not yet come; we could see the tender blades sprouting here and there and knew what they meant for the future; but long ages must pass before the harvest of the earth was fully ripe.* We must not allow our-

selves to talk of the bankruptcy of Christianity and civilisation because one nation seemed for the time to have reverted to moral savagery. *What one sometimes called Christian civilisation was the self-consciousness of all the higher races directed towards their common destiny.* It was the vision of what human society was aiming at—an ideal—an idea in process of realisation. *It was this whole ideal, of which Christianity was only one element,* which was being challenged by German barbarism; and it was far too deeply rooted, even in Germany itself, to be torn up by the lust of plunder and conquest.

Therefore, without saying more about Germany, he asked that thoughts might be turned in another direction. Before this European trouble broke out there was a plan to commemorate, on both sides of the Atlantic, the centenary of peace between this country and the United States. The year 1814 saw the end of the last war between English-speaking peoples. *The conflict had been equally disgraceful to both sides, The Americans began by stabbing us in the back when we were fighting desperately, as we were now, for the liberties of Europe: and we retaliated, he was sorry to say, by burning Washington.* All that had been long forgotten, and a war between the two countries was now almost unthinkable.

On the summit of a lofty pass over the Andes which connected Chile and Argentina in a scene of wild desolation stood in solitary grandeur *a colossal statue of our Blessed Lord WITH HAND UPLIFTED TO BLESS THE TWO COUNTRIES.* This statue, moulded of melted cannon, was set up by the two Republics to commemorate the triumph of peaceful arbitration over the spirit of war. *It was a glory to America and a reproach to Europe when frontiers were marked by fortifications and armed soldiers scowling across barbed-wire defences.*

THE DEFENCE OF THE WEAK.

BISHOP RYLE AT THE ABBEY.

The Dean of Westminster preached to a large congregation at the morning service in Westminster Abbey from the words "The kindness of God, our Saviour, and His love towards men" (Titus iii. 4).

Sympathy with the weak and the oppressed carried with it the duty of their protection. To stand by without raising a hand while the highwayman knocked down the traveller and pillaged him was neither the precept of the Divine Master nor the practice of His servants. *Even Christ drove out those who invaded the earthly temple of His Father.* At the present moment Christendom was shocked and affronted by the spectacle of defenceless towns being demolished and women and children being massacred in order to satisfy a bloodthirsty policy of ruthless terrorism; and they might well inquire whether it

was to be assumed that any belligerent who happened to be strong enough was to be free to violate such agreements of the International Peace Conference at The Hague as he found inconvenient, and whether all neutral nations were to look on without protest in hypnotised stupor because their interests might be compromised if they interfered. *The Peace Conferences were in danger of becoming ridiculous unless the signatories of international agreements were prepared to enforce their conclusions by united action, and to denounce and visit with punishment such inhuman acts with all the righteous indignation of an outraged civilisation.* The contrast of Christmas and this world war seemed hopeless; yet was it not the case that all hearts were being touched with love and with compassion for human suffering? THEREIN WAS THE KINDNESS OF OUR SAVIOUR.

DR. BURGE ON UNIVERSAL PEACE.

Dr. Burge, Bishop of Southwark, preaching at Southwark Cathedral morning service, referred to the message of peace to the universal world which was emphasized on the anniversary of the birth of the Redeemer. At the first Christmas time the Western world thought it had discovered the secret of universal peace. Pax Romana reigned from Parthia on the east to Britain in the west and the Nile on the south, and at that very moment came the challenge, the Word was made flesh. *Only by spiritual, and not by political, means could the peace of God be attained. The peace of God demanded self-surrender to the will of God.* The Roman idea had made an impression to-day upon the minds of men *who sought by political means to bring about peace, but so long as that idea was maintained nations would war against nations in a spirit of selfishness.* To-day in many homes, amidst sorrow and distress, the message of peace was taken to aching hearts, a message of hope and of certainty that, in the presence of that great message, all sorrow and trial would disappear.

"PARADOX OF CHRISTIANITY."

DR. HENSLEY HENSON AT DURHAM.

"The Paradox of Christianity" was the subject of the sermon preached in Durham Cathedral by the Dean (Dr. Hensley Henson). OUR CHRISTENDOM, HE SAID, SEEMED TO PRESENT THE DISPROOF OF CHRISTIANITY AS A WORKING SYSTEM OF MORALS. Our Christmas carols were sung to the accompaniment of cannon, and, heard amid the clamours of battle, seemed empty and pointless. If they looked again at Christendom their first distressing reflections would be corrected. They would be most impressed, not by the broken faith and brutal warfare of Germany—Belgium wasted and in ruins,

Holland and England filled with exiles, our peaceful coast towns shamefully attacked, our hospitals full of innocent sufferers—but by the vigour and the volume of protest which these horrors had aroused. They said, and truly, that in Germany there had been a fearful repudiation of the principles of Christendom. They might say not less truly that the opposition which Germany had provoked demonstrated the strength of the hold which those principles possessed. Let them remember that physical force became charged with moral energy when it was the servant of justice. The battlefield became radiant with moral witness when its carnage was transfigured by unselfish devotion and its anguish was mitigated by ministries of love.

Christ had not failed if in this hour of national exasperation they trampled on the desire for vengeance and set their minds firmly on the victory of justice ; if, as they fought their difficult way across the scenes of wanton destruction, our soldiers remained steadily true to the humane and generous sentiments which they learned in Christian homes ; if those in training at home and presently in the campaign abroad set themselves resolutely against those sins of the flesh which too easily assailed them ; if they revered women and children, resisted the temptation to excess, and guarded their own character from shame.

This must needs be a sad Christmas. The light had been quenched in thousands of homes. Beneath the black cloud of recent bereavement the voices of domestic joy were silent and the festival was not. *They celebrated the birthday of the Prince of Peace amid the sinister evidences of desperate conflict. The Christmas worshippers were vested in the garb of war.* Yet the echoes of the angel's promise might still be heard by all who with humility would listen, and then warfare waged with purity of motive and in chivalry of method for ends of righteousness would help to hasten the day of its fulfilment.

DR. WOODS AT THE TEMPLE CHURCH.

At the Temple Church, the Master (the Rev. Dr. Woods) was the preacher. He took for his text the words "Righteousness and Peace have kissed each other" (Psalm lxxxv. 10).

There was much which unavoidably saddened the Christmas festival this year, he said. There was the sorrow of the mourner, made more poignant, it might be, by the family gatherings which were taking place ; there was the anxiety about the future, which even the most hopeful could not but feel, as they realised the magnitude of the task before us ; and *there was the painful thought that this was the outcome of nineteen centuries of Christianity—the greatest war that the world had ever known, with its millions of men actively engaged in disobeying the Christmas message of "peace and good will."* There was a real

incongruity—one might almost say an irony—about the situation to-day. If the civilisations of Europe were what Christianity intended them to be the war would not have been possible. As things were not merely Christianity, but even civilisation, seemed to have been, to some extent, a failure. Yet they need feel no incongruity in paying homage to the Prince of Peace, while determined to carry on the war unflinchingly to the end. Righteousness and war had kissed each other, to some extent, so far as we were concerned. Our conscience was clear that we were not responsible for what had happened. The righteousness of a righteous war, righteously carried on, must always have a kiss ready for peace. That did not mean that we were to be in a hurry to make peace prematurely, before our righteous ends had been securely attained. Our object in fighting was to secure a long and lasting peace, which would bring rest and freedom to the world, and weak indeed should we be to patch up an agreement with our enemies which would inevitably bring a new war upon our children.

THE PRICE OF PEACE.

Dr. Archibald Fleming was the preacher at St. Columba's (Church of Scotland). We were celebrating Christmas, he said, with mingled and unusual feelings. We did so with heavier hearts, but also with lighter consciences, than ever before. With heavier hearts, because many of our dearest, the flower of that congregation, the flower of Scotland, the flower of the British Army, were no more. *With lighter consciences, because never before in our history had we been so sure that what we, as a nation, were doing was right. It was a paradox, but this war was the necessary way to God's peace.* It was the price we had to pay for the only peace worth having—the peace of liberty and justice and equal rights, and the love and mercy and charity which were alone of God. *Above all, we were fighting for all that true religion and Christianity stood for.* We were confident that the outstanding lesson involved was this—that “civilisation,” deliberately divorced from Christianity, had not succeeded in raising, but, on the contrary, had degraded, in the moral and spiritual sphere, the nation which had carried it to the farthest logical extreme and the greatest technical perfection.

WESTMINSTER CATHEDRAL.

From the first hour of Christmas Day services were held with brief intervals throughout the morning and afternoon in Westminster Cathedral. At midnight Mass the Bishop of Cambysopolis was the celebrant, and Cardinal Bourne celebrated Pontifical Mass at half-past 10 o'clock in the morning. At noon there was Low Mass and a sermon by Mgr. Canon Howlett.

Taking as his text, "Glory to God in the highest, and on earth peace to men of good will," Canon Howlett said that the angels who came to earth to herald the Prince of Peace put in the forefront of their proclamation as the fundamental condition of peace on earth that glory should be given to God. To fulfil that condition it was insufficient to render to Him words of praise. Giving glory to God meant the homage and submission of men's souls to Him, and the consecration of their lives to Him in faith, hope, and charity. Out of this whole-souled harmony with God came all true peace on earth, whether between individuals or nations. *Those who imagined that our civilisation could ignore God and achieve a lasting peace based upon mere community of interests—which meant only community of self-seeking—profoundly mistook the true nature and origin of peace.* If the basis of our civilisation were not centred in God we were launched sooner or later into a conflict of self with self and nation with nation such as that which was convulsing and appalling Europe at the present time.

DR. CLIFFORD ON THE TRIUMPH OF PEACE.

In an address at Westbourne Park Chapel in the morning the Rev. Dr. Clifford said we were face to face with a Christmas the like of which he supposed the oldest of us had never seen before. We seemed to hear the rustle of the wings of the Angel of Death as it was flying over the trenches in the North of France and Belgium, and our hearts went out in sympathy to those homes where death had already come. It was an awful thing to reflect that more than half the human race was engaged in this war, directly or indirectly, and the whole human family's destiny seemed to hang upon it. *Berlin did not extinguish Bethlehem, and the incarnation was a great historic and fundamental fact. Napoleon had to get out of the way for Christ, and the Kaiser would have to get out of the way. The War Lord would not triumph over the Peace Lord, who would be supreme.*

DR. HORTON AT LYNDHURST ROAD CHURCH.

Dr. Horton, at Lyndhurst Road Congregational Church, Hampstead, said there were critics who professed scepticism of the Biblical story, yet who could doubt its truth and the infinitely noble and beautiful lesson it taught? It beautified Christmas, inclined men's hearts to love and charity, and in the gloomiest times, such as the present, irresistibly brought to mind the words, "Peace on earth and good will to men."—*The Times.*

CHRISTMAS ORIGINS.

CURIOUS TRADITIONS AND BELIEFS CONCERNING THE GENESIS OF THE POPULAR CUSTOMS OF CHRISTIANS.

ORIGIN OF CHRISTMAS CAROLS.

CAROL-SINGING is intimately associated with Christmastide, and possibly had its origin in the angels' song at the birth of Christ. "Carol" is a Welsh word, meaning "love-song." In many of the ancient carols the story of the Saviour's birth is told in curious verse; while others, such as "Good King Wenceslas," inculcate the spirit of goodwill. A carol sung as long ago as the Wars of the Roses ran as follows:—

"Here comes holly, that is so gent,
To please all men is his intent.

Allelujah!

Whosoever 'gainst holly doth cry,
In a rope shall be hung full high.

Allelujah!"

Not very consistent with the spirit of goodwill, that last verse of this carol!

Carols used to be sung only by the bishop and clergy, and there seems no reliable information as to when they were taken up by the people. It must, however, have been a good many centuries ago, for one can hardly imagine any bishop or priest singing the grotesque songs of mediæval times, which were a strange admixture of worship and feasting, piety and revelry, superstition and spirituality, doggerel and melody.

"The First Nowell" holds its own as the most refined and most popular of old English carols.

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THE MEANING OF "YULE."

The Christmas custom of burning the Yule log has a heathen origin. In ancient days the people used to celebrate the festival of Yule, or Jual—that is, the wheel, the day of the wheel, or revolution of the sun; and on this annual celebration of the Birth of the Sun it was usual for the people to deck their temples and houses with the first-fruits of the earth, and to make it an occasion for offering glory to their god, Thor. It was in connexion with this festival that the Yule log was burnt. In the course of time the log, which had been burnt in honour of the Birth of the Sun, was consumed on the hearth in honour of the birth of the "Sun of Righteousness." The Yule log, which consisted of a large piece of an oak-tree, the Giant of the Forest, was dragged to the baron's hall by willing hands, and there consumed on the open hearth. Passers-by in the street would uncover their heads out of reverence for its associations as it was drawn along. No flat-footed or squint-eyed person might see the Yule log blazing,

for the presence of such was considered a bad omen and thought to bring ill-luck. In bygone days a candle was burnt at the same time as the Yule log. This candle has its modern representative in the long, thick wax candle known in certain parts of England as the Christmas candle. It is not unfrequently presented to customers by the grocers of the town.

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THE CHRISTMAS STOCKING.

Little boys and girls in Britain didn't always hang out their stockings on Christmas Eve as they do now, and we really owe this very nicest of Christmas joys to the children who live in Belgium. In the olden days the Flemish schoolmasters used to give prizes on Christmas Eve to those of their pupils who had been very good during the year. As the prizes were sent last thing at night, the children were always in bed when they came, so they used to hang out their stockings, and then wake up on Christmas morning—just like present-day children do—and see a lovely, bulgy, fat stocking hanging at the foot of the bed.

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THE FIRST CHRISTMAS TREE.

A writer in a current magazine says the Christmas tree can only be traced as far back as the sixteenth century, but nearly every Christian nation in Europe has a legend concerning its origin. Some think that Martin Luther, the great Reformer, introduced the Christmas tree. On the night of December 25, it is stated, when travelling by himself over the snow-covered plains of Bavaria, the night sky with its glittering stars made such an impression on Martin Luther that after arriving home he tried, but in vain, to explain it to his wife and children. Suddenly an idea occurred to him. He went out into the skirts of the forest hard by, cut down a little fir, dragged it into the house, put some candles on its branches, and lighted them. It was not until the nineteenth century that the Christmas tree custom began to spread; and Britain first became acquainted with it through the Royal Palace of St. James's. The Prince Consort, when keeping his second Christmas with Queen Victoria, introduced the tree into the festivities; and very quickly the use of it was adopted by the British nation, both at home and in the Colonies overseas.

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WHERE SANTA CLAUS IS BURIED!

Santa Claus was really born in Patavia, in Asia Minor. That was not his real name. He was an abbot, and named St. Nicholas. He afterwards became Archbishop of Myra. At the latter place he died, and was duly buried. In May 1087 his remains were carried by some pious Italians to Bari, on the Adriatic coast. They are now at rest in a splendid church which bears his name. The people from the districts round make a pilgrimage to his shrine every year. No one seeking food on that occasion is refused, while accommodation is given to as many pilgrims as the edifice will hold. On St. Nicholas's Day, December 6, a great celebration takes place in his honour. His image is carried through the town, and at night the streets are illuminated.

CANDLES WITH A MEANING.

The Christmas candles, which in some districts of the country are still kept burning from early dawn to the close of Christmas Day, to ward off evil during the ensuing year, are a survival of the monster Yule candle, which formerly shed its light upon the festive board at this season. It was intended to represent the Light that came into the world, as prophesied by John the Baptist. The tiny coloured candles on the Christmas tree have the same meaning.

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THE CUTTING OF THE MISTLETOE.

In the early British times it was customary to have a procession, led by a herald and three Druids carrying golden sickles, then the white-robed Archdruid, who was followed by the people. The Chief Druid cut from the oak a large spray of mistletoe, which the priests caught, broke up into sprigs, and handed to the people. The mistletoe was then hung up in their rustic homes as a welcome to the good fairies, who they believed lived in the forests. The mistletoe was a greeting—the kiss of greeting. Hence we have the familiar custom, much in vogue in our British homes, where friend greets friend 'neath the mistletoe bough.

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MINCE-PIES AND RELIGION.

Probably most people eat mince-pies at Christmas without knowing that these dainties had at one time a religious significance. It was not till the eighteenth century that mince-pies ceased to have a religious symbolism attached to them. After being baked, the pies were watched overnight, in allusion to the shepherds who knelt by the side of the manger in Bethlehem; and for that reason also the crust in its original form was that of a cradle, though afterwards it was shaped coffin-wise.

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THE FAGGOT-BURNING.

The burning of the ashen faggot is a curious custom observed in Devon and Somerset on Christmas Eve. The faggot consists of green ash sticks cut lengthwise and neatly fastened into a bundle with withy bands. At eight o'clock in the evening this is placed on the fire with much ceremony, when the family and invited guests are gathered round the hearth. When the first green withy holding the faggots bursts, everyone cheers and shouts "A Merry Christmas!" The breaking of each bond is the signal for a fresh cheer. Legend accounts for this custom by the story that a fire of ash wood warmed the stable at Bethlehem.

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ANOTHER VERSION OF THE CHRISTMAS LOG.

Some legends state that the Christmas log originated with the Persian fire-worshippers. Later on, the Scandinavians burnt great blocks of wood at this time of the year in honour of their gods, Thor and Odin; and the lighting of the Yule log was also a ceremony of much importance among the ancient Britons. The word "log" is Celtic for God, and the fact that the log was always laid upon the fire

on the eve preceding the Nativity is peculiarly significant. In Christmas boxes, also, we have a relic of ancient custom, when boxes were placed in church for the gifts of members of the congregation. These boxes were opened after service on Christmas Day, and the contents distributed on the Feast of Stephen, December 26, which is now called Boxing Day. The boxes have disappeared, but not the expectations of a dole on that day.

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A PICTURESQUE CHRISTMAS SERVICE.

An old tradition of Christendom lives to-day in the Syrian Church, whose masses are celebrated in a little chapel in an obscure corner of Constantinople. Their legend has it that on the morning of the Nativity the weather was bitterly cold, and the shepherds brought their little contributions of sticks to make a fire to warm the new-born Babe. And so every Christmas morning an iron tray is placed on a table in the body of the church, piled with dry wood, and liberally sprinkled with paraffin. Every worshipper carries a lighted taper, and after a circumambulation a privileged member of the community applies his taper to the pile, and a flame soars aloft. This is the Syrian method of expression of "Glory to God in the highest." There are no women in the body of the church, but they are accommodated in a gallery at the further end.

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THE BOAR'S HEAD.

The appearance of a boar's head at Christmas also had its origin in Scandinavian mythology. Freyr, the God of Plenty, used to ride a boar, one of the species being sacrificed at Yuletide. In banquets given by the old feudal chieftains to their fellow-nobles, a boar's head used to form the principal dish, borne into the hall on a gold or silver platter.—The Popish plum broth or plum porridge seems to have been the origin of our modern plum pudding, but its development into the more solid form is shrouded in mystery. This plum porridge was made of beef or mutton boiled with broth, and thickened with brown bread, raisins, currants, prunes, and ginger.

Another important item in the Christmas feast, the mince-pie, dates back to ancient history. In the time of Queen Elizabeth they were called "minched pies," while another distinguishing name was "shrid pyes." The ingredients, which included chicken, tongue, sugar, currants, lemon and orange peel, with various spices, were supposed to represent the offerings of the Magi to the infant Jesus. For many years the Puritans and Quakers refused to eat mince-pies on account of their association with Popery.

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ORIGIN OF BLIND MAN'S BUFF.

Among the games especially associated with Christmas, Blind Man's Buff claims the greatest antiquity. The first blind man, it is said, was Polyphemus, the cave-dwelling giant, whom Ulysses met on his wanderings. The legend runs that Ulysses and his men escaped from the cave by fastening themselves under the giant's sheep, one man to each sheep. As the blind giant only felt the sheeps' backs, they all got safely away!